IMPLICATIONS OF JUNGIAN THEORY FOR THE EDUCATION OF CANDIDATES FOR THE CATHOLIC PRIESTHOOD

A Dissertation

Submitted to the Graduate School of the
University of Notre Dame in Partial Fulfillment
of the Requirements for the Degree of

Doctor of Philosophy

by

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May, 1974

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ABSTRACT

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This dissertation investigates the relationship between characteristics necessary for the adequately functioning candidate for the Catholic priesthood and elements of Carl Jung's theory of personality development.

Through papal statements, writings of theologians, and surveys, three characteristics were chosen as necessary for priests in their ministry. The three characteristics chosen were the control of feelings, the ability to function in relationships, and the interiorizing of a faith life.

The dissertation includes a discussion of Jungian theory, specifically Jung's thoughts concerning the modern world, definitions of his terms, practices for encountering the unconscious, and a presentation of the individuation process. Dreams, active imagination, projection, and feelings are routes to the unconscious discussed in Jungian theory.

A chapter is devoted to the relationship of theory and practice, and the need for theory for priesthood. Religious education, in general, has not fully appreciated the findings of depth psychology. Seminary education, or preparation of priests for ministry, as a specific form of religious education, has need of theory drawn from modern sciences. This dissertation attempts to develop a portion of such theory using the depth psychologist C. G. Jung.

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The concluding chapter presents elements of Jungian theory which would enhance the three characteristics for an adequately functioning priest. The theory developed includes practices for implementation in an educational program. The imaging of feelings is suggested by Jungian theory for identifying and controlling feelings. Certain dynamics of relationships are explained in the Jungian theory of projection, particularly the projection of personality aspects which Jung calls the Shadow, Anima, and Animus. An interiorized faith life receives support in Jungian theory through the processes of active imagination and dream-analysis.

PREFACE

This dissertation investigates the relationship between characteristics necessary for the adequately functioning Catholic priest, and elements of Carl Jung's theory of personality development.

Papal statements, writings of theologians and surveys on priesthood are used to develop characteristics basic to priestly ministry. C. G. Jung's collected works provide the source for a description of Jungian theory.

The concluding chapter develops theory for the enhancement of specific characteristics in priesthood through the incorporation of Jungian theory in education for priesthood.

The writer expresses his gratitude to Morton T. Kelsey for his patience and availability in directing the dissertation. Gratitude is due, also, to the readers of the dissertation: James Michael Lee, William Tageson, Vincent Lannie, and Walter Doyle.

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CHAPTER I

THE ADEQUATELY FUNCTIONING PRIEST

This dissertation will investigate the relationship between the adequately functioning priest and the personality theory of Carl Jung. Jung's theory involves a theory of the unconscious and a praxiology for the development of personality. The first chapter will attempt to isolate particular characteristics which would be involved in the definition of an adequately functioning priest. The characteristics will be drawn from modern theologians, papal documents, and surveys on the priesthood. These characteristics will then be discussed in the light of Jungian theory to determine whether the theory may enhance the development of the specific characteristics needed by the priest.

Theologians

Hans Kung in Why Priests? maintains that the priest becomes the authoritative spokesman for the community, not only in the liturgy but in the social arena as well. He has to be the motivator, the animator, the one who helps hidden gifts in the congregation, a symbolic figure living out of his depths and thereby appealing to men not just because of competency, but because he addresses the whole of man, emotions, moods, and affections. He speaks from a faith, and yet one

grounded in experience of the world he articulates for men.[1]

While the New Testament provides backing for a variety of views of the priesthood, all views come together eventually in the theme of bearing witness to Jesus Christ and presiding at the liturgy proclaiming the death of the Lord until he comes.[2] And patterning on Jesus requires that the priest take on the role of servant of man, the suffering servant so often referred to by Christ and the early Church.[3] Walter Kasper, writing in Concilium, states:

> If we try to understand the priestly ministry in terms of the function of community leadership and the duty of promoting Church unity, then we can also accord him a role in present-day cosiety. For the unity of the Church is not closed in upon itself; it stands as a sign and a Sacrament of the unity of the world. The priestly ministry, then, involves a broader ministry on behalf of the peace and unity of mankind. It is closely tied up with one of the deepest and most pervasive longings of contemporary mankind.[4]

And all the while, his celibate lifestyle, while not of the essence of priesthood, speaks of a kingdom both within and beyond man's daily meetings.[5]

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[1]Hans Kung, Why Priests?, trans. Robert C. Collins (New York, 1972), pp. 113-116.

[2]Raymond Brown, Priest and Bishop (New York, 1970), p. 45.

[3]Gerald Van Ackeren, "Meaning and Role of Priesthood in the Light of Vatican II" (Unpublished paper presented to Catholic Bishops, 1969).

[4]Walter Kasper, "A New Dogmatic Outlook on the Priestly Ministry," The Identity of the Priest, ed. Karl Rahner, Concilium Series, KLIII (New York, 1969), p. 33.

[5]Edward Schillebeeckx, Celibacy, trans. C. A. L. Jarrott (New York, 1968), pp. 130-131.

Papal Document

The document, Decree on Priestly Training, issued by Pope Paul VI in 1965 was an attempt to renew seminary education. It was the result of Council concern voiced by Cardinal Suenens during the third session of Vatican II: "Now the moment has arrived for a searching examination. Vatican Council II must create a new kind of seminary in line with the needs of today. If there is one place where Pope John's 'aggiornamento' is needed, it is here."[6]

In general the document stresses a harmony of parts in the formation of students for the priesthood. Whether the training be intellectual, spiritual, or disciplinary, it should be pastorally oriented. The superiors in the seminary should have special expertise in spirituality and teaching methods, as well as pastoral experience themselves.

Spiritual formation of candidates receives special attention in the document. In order to be leaders who initiate people into the paschal mystery and men who have a sense of the mystery of the church, seminarians are expected to develop a rich faith life which allows them to lead from experience. Meditation, prayer, and self-discipline are strongly encouraged as means of developing a Christ-like priest.

Apart from encouraging studies in psychology for pastoral purposes, the document gives one other brief mention of the role of psychology in the training of priests.

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[6]Frank Norris, commentator, Decree on Priestly Training and Decree on the Ministry and Life of Priests of Vatican Council II (Glen Rock, 1966), p. 13.

> The standards of Christian education should be faithfully maintained and they should be supplemented by the latest findings of sound psychology and pedagogy. A prudent system of training will therefore aim at developing in the students a proper degree of human maturity. This will be chiefly attested by a certain stability of character, the ability to make carefully weighed decisions, and a sound judgment of events and people. The students should learn self-control, develop strength of character, and in general value those good qualities which are esteemed by men and make Christ's ministers acceptable. Such qualities are sincerity, a constant love of justice, fidelity to one's promises, courtesy in deed, modesty and charity in speech.[7]

Surveys on the Priesthood

How effective is training for priesthood? Some data is available with regard to a crisis within the religious calling.

In 1961, Joseph Fichter, S. J., published a study of religion as an occupation. He studied the background and selection of candidates, their professional training and education, the roles they perform and problems they meet during their careers, the structural and organizational forms in which they live. Sources available to him were meager. Perhaps, more than anything else, the study makes plain the difficulties facing the priest in his training and in his professional life. Concerning the training, Fichter states:

> In no other occupation are so many different aspects of life bound together as objectives of training in the preparatory stages. The prospective church functionary is being trained to lead a virtuous life, to participate in some way in a substitute for family life, to develop social relations with his confreres and superiors; and besides all this also to perform various general and specialized functions for the church.[8]

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[7] Ibid., pp. 51-52.

[8] Joseph H. Fichter, Religion As An Occupation (Notre Dame, 1961), p. 92.

Particularly in the spiritual formation of the seminarian Fichter warns of a possible danger:

> An intensive realization of supernatural faith which concentrates on the power of God may develop an inverse concept of the unworthiness and inabilities of human beings. The notion that nothing earthly is really worthwhile may develop into a disregard for the natural talents and efforts of human beings.[9]

Even in this early study, the problem of the ex-priest is discussed with an attempt to clarify the reasons for the change in profession. From the social science point of view the answers are not satisfactory. A lack of serious research, for many reasons, but most of all because of the controversialness of the problem, leads one to doubt the representativeness and objectivity of the comments reported. But, nevertheless, it was the data available. Echoing previous findings, Fichter reports that celibacy was the one main motive for withdrawing from the seminary. It was also the principal reason for others never entering the seminary.[10] Other reasons reported are neglect of inner life, tepidity, lack of interest, and boredom. Perhaps a most significant report is Fichter's observation that many who leave the seminary or priesthood cannot lay the reason at any one door. The human behavior in question is so complex and the discrepancy between real reasons and supposed reasons so blurred that the honest conclusion leads to simply questioning.[11] All Fichter

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[9] Ibid., p. 98.

[10] Ibid., p. 190.

[11] Ibid., p. 196.

could do was bemoan the lack of thorough research on the problem.

In another study, this one of attitudes and reactions of parents to religious vocations in their children, Fichter uncovers what might be considered danger signs pointing towards the crisis today. He found in the parents a deep lack of respect for the contemplative vocation in the Church. Missioners go against parents' wishes but this may also be more true of those entering contemplative communities. This attitude leads Fichter to state that the "contemplative way of life is probably the most neglected area of vocation promotion among American Catholics."[12] The lack of understanding and appreciation for the contemplative way of life says much about the activism of the American Church.

In still another study, this one researching the views of parish priests who are not pastors, Fichter reports a strong criticism among the priests of the regimentation and repression of individuality found in the seminary system of schedules, routine, and regulations of behavior.[13] In the spiritual realm he reports a declining interest among all ages in "days of recollection."[14]

An extremely comprehensive book analyzing seminary education was published in 1965, titled Seminary Education in a Time of Change. Major aspects of seminary training, such as the emotional, intellectual, and social were discussed

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[12]Joseph Fichter, Catholic Parents and the Church Vocation (Washington, D. C., 1967), p. 87.

[13]Joseph Fichter, America's Forgotten Priests--What They Are Saying (New York, 1969), p. 89.

[14]Ibid., p. 109.

by a number of experts, many of whom approached the question from an empirical viewpoint. It is important to note some of their criticisms in order to partially understand the dilemma of the seminarian and priest today.

In this Lee and Putz study, Robert Brooks, presenting sociological data concerning religious, found the average religious to be more submissive, dependent, introverted, self-conscious and unsure of self than his lay counterpart.[15] And there is some evidence that the closed life of the seminary leads to greater introversion, submissiveness and insecurity.[16] More recent data challenges Brooks' findings, but it will be presented later.

In the same vein and the same study, Sergius Wroblewski concludes:

> (The Catholic educator) tries to obtain an outer conduct which is objectively correct; however such conduct is deprived of the most human of values, because it has not been performed with love or been freely satisfied. He is content with orders, commands, and human tasks which have immediate tangible results. He puts emphasis on the instincts of passivity and submission. And what does he achieve? He rears a man incapable of assuming his human commitments, a man who very soon loses his desire of fulfilling his liberty on the plane of personal generosity. He may have indeed promoted liberty but only under the form of submission, and this kind of 'liberty' cannot escape being infantile.[17]

In reporting the psychological aspects of priestly training, George Hagmaier and Eugene Kennedy in the Lee and Putz study, give a damaging

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[15]Robert M. Brooks, "Sociological Dimensions of the Seminary," Seminary Education in a Time of Change, eds. James M. Lee and Louis M. Putz (South Bend, 1965), p. 228.

[16]Ibid., p. 229.

[17]Sergius Wroblewski, "The Intellectual Climate in Seminary Life," Lee and Putz, op. cit., p. 252.

description of seminarians and priests affected by the Cartesian dualism separating body and mind. They maintain that Catholic understanding of the growth of man has been damaged because the image of the whole man is lacking; at times, even, the body is considered an encumbrance on the soul. Principally, they maintain that the seminarian and, therefore, the priest, has lost contact with his feelings. He is ill at ease with women, retreating in social contacts, and suffering from a poor self-identity. He does not know his emotions and so cannot have a healthy relationship with himself, much less others. They cite studies which show that it is just this feeling element that is looked for in a priest by people for whom he is to be minister.[18]

One further problem, surfaced by a study reported by James Michael Lee, found former seminarians complaining about the quality of spiritual direction in the seminary. This complaint was a major one.[19]

More recently, Willis Bartlett edited a study of religious careers, Evolving Religious Careers, in which further evidence of unsettling in the seminarian and the priest is presented. In conclusions on the continued evolving of the religious career, Barbara Nachmann finds a movement away from the notion of religious vocation as a call from God or intense inner urgency, and a trend toward a performance of tasks which have secular counterparts. At the same time she points out that the secular world appears to be reversing

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[18]George Hagmaier and Eugene C. Kennedy, "Psychological Aspects of Seminary Life," Lee and Putz, op. cit., pp. 256-257.

[19]James M. Lee, "Personnel and Guidance Services in the Seminary," Lee and Putz, op. cit., p. 326.

this process, switching from a career based on materialistic ambition and extrinsic rewards to a career chosen as a natural self-expression and its own reward. If this is the case, then the priest could be leaving the field where he would be most in need.[20] To support this contention John Koval, in the same book, reports increased emphasis on the prophetic role of the priest.

> It refers to leadership, building a social consensus on moral imperatives and the ability to provide a sense of direction to men. This is an urban-technological society and the prophetic roles--the dominant forms of leadership--demand the competence and training required by that society. And in a secular society, they are based on what is identified as secular competence and secular training.[21]

Koval states that ministerial roles are in change because of an unstable society which is becoming increasingly untraditional. He quotes Robert Wegmann who has listed factors which today lead to pressures for change:

> a) philosophically, a generation of uncommitted and pervasive pragmatism; b) in population, a ratio of young to old resulting in the numerical dominance of youth, a generation gap, and the increasing influence of youth in most areas of social concern; c) social-psychologically, the rise of depth psychology, an emphasis on personal/emotional experience, unconscious motivation, and a high evaluation of human relationships and 'significant' human encounters; d) religiously, the rise of ecumenism and a renewed emphasis upon individual conscience and personal responsibility.[22]

Finally, again in the Bartlett book, Carroll Tageson reports conclusions on

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[20]Barbara Nachmann, "Crosscurrents in the Occupational Evolution of Religious Careers," Evolving Religious Careers, ed. Willis E. Bartlett (Washington, D. C., 1970), p. 20.

[21]John P. Koval, "Priesthood As Career: Yesterday and Today," Bartlett, op. cit., p. 95.

[22]Ibid., p. 93.

research concerning the changing role of priesthood: 1) the time of the generalist priest seems to be passing; specialists have greater competence and professionalism; 2) rapid social change is forcing men either to withdraw to narrow enclaves of concern, or to take the initiative in carving out new forms of ministry; 3) a conflict has developed between the tradition of the church, and the rising sense of personal responsibility for moral actions; 4) the New Testament ideals are at war with the notion of authority as the priest experiences it; 5) the lack of communication between the priest and his bishop leaves the priest confused about important aspects of his ministry; and 6) new sociological and psychological criteria are challenging many aspects of the clerical life-style, including uniform and celibacy.[23]

A recent study of priests on a large scale was done by John Koval and Richard Bell for the National Federation of Priests' Councils. Titled A Study of Priestly Celibacy, Koval and Bell sampled 2,830 priests and presented the results in 1971.[24] A few of the statistics will help give an overview of the results of the study. The clergy questioned reported a fairly high job satisfaction level. Sixty-nine percent reported high or moderately high satisfaction with their present assignment (p. 21). The work situation of priests did not seem to present major problems. The subject of the survey was specifically the celibacy issue, and here fifty-nine per cent of the clergy were in favor of optional celibacy, an increase over two years ago when fifty-two per cent

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[23]Carroll W. Tageson, "Priesthood as Career and Life-Style," Bartlett, op. cit., pp. 172-173.

[24]John P. Koval and Richard Bell, A Study of Priestly Celibacy (Submitted to National Federation of Priests' Councils, Chicago, 1970).

were opposed (p. 27). Perhaps a clue to the dissatisfaction with the law of celibacy can be found in the response of forty-one per cent of the priests who felt that celibacy was a "cource of unnecessary loneliness (p. 34)." Approximately one-third report that celibacy is "a difficult life-style that is hard to maintain (p. 34)."

Part of the study included the thoughts of active clergy concerning those who have resigned from the priesthood. A significant statement here is that forty-one per cent of the respondents believed that priests who had resigned were below average in emotional maturity. The matter of emotional maturity was seen as an important factor in resignations (p. 39).

In examining the full context of the celibacy issue Koval and Bell uncovered other rubbing issues. For example, three items of great stress were: "a lack of leadership from those in authority" (38%), "disappointment with the church's stand on certain social and moral issues, e.g., race and birth control" (36%) and the "slow pace of change after Vatican II" (32%), (p.47).

Along with the tension of the job, the priests report difficulties in their personal lives. These difficulties are reported in various ways: thirty-one per cent report a serious stress arising from "loneliness"; twenty-eight per cent suffer from "a lack of support and encouragement from fellow priests"; twenty-one per cent mention "a desire for more freedom for personal growth"; and eleven per cent report a sense of "personal insecurity." One in five priests worry about "a poor spiritual life (p. 48).

The Church's expectations of her priests have led to stress concerning relationships with women. Twenty-five per cent of the priests report a need

for sexual intimacy; twenty-two per cent have difficulty with the stress between a desire to marry and church regulations against it. Ten per cent are currently considering resigning in order to marry (p. 49).

Koval and Bell summarize:

> ... the personal and family dimensions of the priest's life present him with a difficult dilemma. At the center of the dilemma is 'loneliness,' perenially one of the most pressing problems of human existence. A solution to this dilemma usually involves satisfying interpersonal relationships such as with family or colleagues. While the Protestant clergyman experiencing stress typically turns to his wife and family for support (Koval and Mills, 1970), the Catholic priest lacks this resource. His dilemma becomes even more poignant when the lonely priest fails to find support and encouragement from his fellow priests. This sense of interpersonal frustration and isolation can only be heightened, particularly for younger priests, by the great importance placed in recent years on the interpersonal, both as a means of all eighteen items attest that loneliness is the most serious personal problem facing the young priest (pp. 49-50).

A final report, not released in full form at the time of this writing, was commissioned by the National Conference of Catholic Bishops. Titled, Study on Priestly Life and Ministry, a summary of the findings was released in 1971.[25] Two sections, the reports of the subcommittees on Sociology and Psychology are relevant here.

In the sociology report, principle emotional problems of the priest are an inability to be sensitive to his own needs and feelings, and the lack of acceptance of his aggressive feelings (p. 34). He also has problems with authority, reaching people, loneliness, relations with superiors, and celibacy

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[25]National Conference of Catholic Bishops, Study on Priestly Life and Ministry (Washington, D. C., 1971).

(p. 42). The most frequently mentioned reason for resigning is the desire to marry (p. 45).

An interesting statistic involves the question of faith. Almost seventy per cent of the priests, compared with forty-six per cent of the bishops, agreed that faith is "primarily an encounter with God and Christ Jesus rather than an assent to a coherent set of defined truths."[26] In the matter of educating the people to religious values, the clergy felt a need for more theory, the study of biblical, theological, and related fields, rather than more practice in the pastoral ministry. And among the differences between priests who remain in the priesthood and resignees, the cultic, ministerial, and educational functions of the priesthood prove to be sources of satisfaction for the former and dissatisfaction for the latter.[27]

In the psychology report, a large proportion of priests interviewed are placed in the "Underdeveloped" category, (171 priests out of a sample of 271). The authors' description of the category is a revealing presentation of the psychological problems of the American priest:

> These men, representing a large segment of American priests, have not achieved the level of psychological growth appropriate to their chronological age. They are, in one degree or another, emotionally immature and they reflect this in many ways in their personal and professional lives. The incomplete growth evidenced in this group seems related to family experiences, cultural pressures, and the fact that they have not had essential human experiences in full and free enough fashion. These men have fundamental growth problems

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[26] Andrew M. Greeley, Priests in the United States: Reflections on a Survey (New York, 1972), p. 90.

[27] Ibid., p. 140.

> which no role characteristics or societal expectations make up for. The chief evidence of growth problems is their interpersonal relationships, which are frequently distant, stylized, and unrewarding. They have major problems with psychological closeness; as a result, much of their work with people is a source of conflict and uneasiness for them. Their growth problems with personal identity are reflected in their draining and preoccupying efforts to integrate successfully the sexual component of their personalities. These men manifest unresolved adolescent developmental problems which are also reflected in their difficulty in identifying and expressing an inclusive philosophy or theology of life and in their ambivalent and unsettled attitudes toward authority. In other words, while these men look adult and have adult responsibilities, they are less than completely adult on the inside. Their growth has been stalled and they operate at a later chronological age with the psychological equipment of an earlier stage of growth, (p. 74).

This portion of the report also states that the faith life of the underdeveloped priests parallels the emotional life. The interiorization process takes a long time. The authors suggest that perhaps the faith life cannot develop until the whole personality has had a chance to develop (p. 76).

In the studies briefly surveyed, many things are said about the priest which, perhaps, paint a miserable picture. But, perhaps too, in the overview his difficulties are no more than those of any other American male who is in a demanding profession. This situation is no excuse for being blind to the difficulties of the priest. He is lonely, suffering in relationships, caught in role-playing, a victim of his feelings, and receiving very little support from peers or those in authority.

Based on the above description of the priest found in the statements of modern theologians, papal documents, and surveys on the priesthood, three traits stand out as necessary for the adequately functioning priest. The three traits

involve feelings, relationships, and interiorization. First the trait will be operationally defined; then, the purpose of the trait will be stated:

1. Feelings	a)	The priest has to be able to objectify and identify his feelings.
	b)	The purpose of this trait is to give the priest control of his feelings.
2. Relationships	a)	The priest has to be able to comfortably function in relationships.
	b)	The purpose of this trait is to insure a healthy personality and an effective ministry.
3. Interiorization	a)	The priest has to be able to use the faculty of imagination.
	b)	The purpose of this trait is to allow the priest to communicate with his depths for greater self-knowledge and a richer prayer life.

Having identified three necessary traits for the adequately functioning priest, this dissertation, in Chapter II, will situate the theory of Carl Jung in the theory-practice relationship described in social science literature. The chapter will attempt to identify the category of theory to which Jungian theory belongs.

CHAPTER II

JUNGIAN THEORY AS EVENT THEORY AND PRAXIOLOGICAL THEORY

Theory and Practice

Theory and practice, historically, have a long tradition of opposition, one to the other. But the original Greek distinctions between the two did not involve the concept of abstract doctrine as contrasted with concrete application. This concept is often the common attitude concerning theory and practice. For the Greeks, the two terms signified two kinds of life.[1] "Theoria," or theory, meant "looking at" or "speculation." Aristotle used "theoria" to describe the contemplative lifestyle. It was similar to the "vita contemplativa" of the Middle Ages. The Greeks contemplated heavenly movements; the monks contemplated the source of the movements, God.[2] Negatively, the Greek notion of the life of contemplation meant the avoidance of the business of the political life. It was this involved lifestyle of political life which the Greeks termed "practical."

John Dewey in a 1933 book helped dissect the operation of problematic thinking and described theory and practice as found in the everyday living

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[1]Nicholas Lobkowicz, Theory and Practice: History of a Concept from Aristotle to Marx (Notre Dame, 1967), p. 3.

[2]Ibid., p. 8.

of man.

First, a person recognizes a "felt difficulty" or problem. In the beginning it may merely be an emotion; but in order to deal with it he must eventually be able to give the problem some manageable form. Dewey speaks of the problem as intervening terms which will harmonize a remote end with given means.

A second step is closely related to the first. Once the problem is stated it has to be more precisely located and defined. Judgment is suspended in critical thinking in order to determine the nature of the problem.

Then follows the supposition, conjecture, guess, hypothesis, and theory; all are synonyms, according to Dewey, which are used for the suggestion of a possible solution to the problem. Modern scientists more precisely define the hypothesis as a conjectural statement, about the relation between two or more observed phenomena or variables.

Following the establishing of the hypothesis, Dewey sees man using his reason in developing the bearings of the suggestion. Again, more precisely, he uses deductive reasoning in order to unveil the implications of the hypothesis. Modern scientists attempt to break down the hypothesis into testable propositions.

Finally, Dewey proposes as the last step "further observation and experiment leading to its acceptance or rejection." In other words the relation between the variables in the deduction from the hypothesis must be tested. The testing is done by observation and experimentation.[3]

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[3]John Dewey, How We Think (Boston, 1910), pp. 68-78.

The parallel between Dewey's analysis of reflective thinking or inquiry and the steps of the scientific approach can be clearly seen. The steps do not always follow one after the other. A person may enter the process at any point and it is even possible that the outcome will force a refinement of the original hypothesis.

This type of precision in thinking is the foundation of a scientific approach in contrast with a "common sense" approach. Fred Kerlinger states that the difference lies in the areas of theory building, testing, controlling, pursuing relations among phenomena, and explaining observed phenomena.[4]

The man in the street builds theories in a haphazard way, often accepting merely folklore as statements of reality. The scientist systematically builds and tests his theories in order to more closely approximate reality. The testing done by common sense is often "armchair" or prejudicial, with selecting being done to prove an "a priori" accepted point. The scientist must test the relations between phenomena with field or laboratory experiments because he is aware of the problem of selectivity.

A key notion in the scientific approach is control. The layman seldom bothers to examine all possible causes for a problem. What fits his preconceptions is the cause accepted. The scientist knows he must control for this error. All possible causes, or variables, have to be systematically ruled out in order to test the one variable stated in the hypothesis.

Finally, a major difference between scientific thinking and common sense

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[4]Fred Kerlinger, Foundations of Behavioral Research (New York, 1964), pp. 4-6.

thinking lies in the possible explanations for phenomena. The layman is free to posit any and all kinds of explanations. The scientist may only speak of those explanations which can be publicly observed and tested.

In summary, George Homans defines science as discovery and explanation. Discovery "is the job of stating and testing more or less general relationships between properties of nature. Explanation is the process of showing how empirical findings follow from, can be deduced from, general propositions under particular given conditions."[5]

Those disciplines which employ the scientific method in studying human beings and their relationships are called the social sciences. Included in the social sciences are anthropology, economics, education, geography, history, law, political science, psychiatry, psychology, and sociology.[6]

In the social sciences laws and theories are formulated through verified research. As far as possible the reality discovered through the social sciences is quantified in order to more precisely explain relationships. Because of this carefulness, research in the field can be replicated in order to test the findings. The results and the methods are public and consequently cross-checking can take place. Assumptions and speculation are not accepted as bases for conclusions. Systematic procedures and controls are hallmarks of the social sciences.

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[5]George C. Homans, The Nature of Social Science (New York, 1967), p. 79.

[6]James Michael Lee, The Shape of Religious Instruction (Dayton, 1971) p. 134.

Social science attempts to state what is, and not what should or should not be. In that sense it is value free. Its statements refer to the relationships of variables and not to value-judgments about the variables themselves. The benefit of this approach is that in stating what is, in an empirically tested sense, social science can predict, given the same conditions, what will be. Precision in forecasting outcomes is the aim. In explaining specific relationships a certain power is acquired to predict more general relationships.

The vocabulary of the social sciences centers around words such as concept, theory, fact, definition, law, and model.[7] A concept is a word which expresses an abstraction formed by generalizing from particulars. It is not the concrete phenomenon itself. The use of concepts in giving a systematic view of phenomena to provide the broadest possible explanation is called a theory. A theory is wider than a law. A law is merely a generalized explanation of the relation of phenomena under given conditions. At the basis of law and theory is fact which is an empirically observed and tested phenomenon.

Elizabeth Steiner Maccia says that theory construction is absolutely essential to the inquiry process. "Percepts without concepts are blind."[8] Theory cannot be taken for granted as though it can be found ready-made. Good and Scates declared that research progress waits more on sound theory than on instrumentation. Researchers should propose penetrating theories having sufficient scope, clarity, and cogency; the theories will then challenge

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[7] Ibid., pp. 151-158.

[8] Elizabeth S. Maccia, "Curriculum Theory and Policy," (Bureau of Educational Research and Services, The Ohio State University, 1965), p. 1.

researchers.[9] James Michael Lee says that the significance of theory is in its fruitfulness. The theory is practical because it generates new practices, new explanations, and new discoveries.[10] And Lee refers to Paolo Freire who maintained that practice needs theory to illuminate it.[11]

Fred Kerlinger defines theory as a "set of interrelated constructs, definitions, and propositions, that presents a systematic view of phenomena by specifying relations among variables, with the purpose of explaining and predicting the phenomena."[12] In one sense it is practical because it specifies relationships which exist among variables. In another sense it is non-practical because it is non-applicable without adjustment to specific instances. Maccia maintains that theory, being generalizations, cannot possibly include all of the uniqueness. Theory, for Maccia, is "a group of related generalizations or a group of related hypotheses."[13]

Abraham Kaplan, in The Conduct of Inquiry, also defines theory as interrelatedness of hypotheses, or, in his definition, interrelatedness of laws.

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[9]Carter Good and Douglas Scates, Methods of Research (New York, 1954), p. 279.

[10]James Michael Lee, The Flow of Religious Instruction (Dayton, 1973), p. 40.

[11]Ibid., p. 41.

[12]Kerlinger, op. cit., p. 11.

[13]Maccia, op. cit., p. 3.

He stresses, however, that the hypotheses or laws are not simply connected in a theory as though they become an aggregation of individual laws. The theory is not the aggregate but it is the connectedness. The laws are altered by this connection with one another. He likens it to a bridge which is not simply the girders in the bridge but their particular structure as they are joined together.

The purpose of a theory is to explain phenomena. A good theory will have the power to explain a wide variety of phenomena. The more comprehensive the theory, the greater the ability to unify phenomena.[15] Because theory explains, when one seeks explanation one is developing more theory. Theory, then, is built inductively from data, and the theory initiates deductive reasoning from it.[16]

Lee isolates three uses of theory. In effect he explicitates what is meant by the explaining power of theory. First of all theory explains how and why seemingly unconnected facts are related or integrated; secondly, theory permits inferences to be drawn about phenomena which cannot be observed directly; and thirdly, theory has the power of prediction of phenomena.[17]

In the Shape of Religious Instruction, Lee explains the usefulness of theory in slightly different terms, using more detailed analysis, and placing theory in a social science context. Theory: 1) focuses the range of facts studied; 2) conceptualizes and classifies and so facilitates the organizing

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[14]Abraham Kaplan, The Conduct of Inquiry (San Francisco, 1964), p. 297.

[15]May Brodbeck, "Logic and Scientific Method in Research on Teaching," Handbook of Research on Teaching ed. N. L. Gage (Chicago, 1963), p. 70

[16]Lee, Shape, p. 157.

[17]Lee, Flow, p. 39.

and systematizing of social science; 3) summarizes facts and laws which are the object of investigation; 4) explains the relationship between significant variables, and indicates broadly why they behave in such a way; 5) acts as a predictor to new situations; and 6) points to gaps in knowledge, areas not explored or explained.[18]

The purpose of theory is not simply to explain phenomena as though there were no more work to be done once that is accomplished. The establishment of solid theory not only focuses on what is, but also helps guess what will be. In effect it will not be a guess if the theory adequately describes the phenomena because the theory will then have the power to be fairly accurate in the prediction of outcomes. The theory helps to give strength to the prediction, and the outcome, in turn, makes a statement about the theory. If the prediction turns out to be true, then the theory is confirmed. If the prediction turns out to be false then the theory, or the facts from which the theory is derived, is false.[19]

Robert Dubin, in Theory Building, states that prediction is the aspect of theory which focuses upon outcome. In prediction there is anticipation, and through prediction one can foretell the value of one or more units of the system.[20] Agreeing with the other writers, Dubin maintains that the goals of science are prediction and understanding.

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[18]Lee, Shape, p. 157.

[19]Brodbeck, op. cit., p. 68.

[20]Robert Dubin, Theory Building (New York, 1969), p. 10.

Having looked at the definitions and purposes of theory, it is appropriate to discuss the kinds of theory. Elizabeth Maccia discusses four types of theory in her "Curriculum Theory and Policy."[21] Formal theory, in her divisions, refers to speculation concerning structure. It is non-valuational, and good examples of formal theory would be mathematics and logic. Event theory discusses outcomes. It is speculation with respect to occurrences. Examples of event theory are the physical sciences which use strict application of the method of scientific inquiry. Valuational theory, in contrast with event theory, has no intention of speculating about occurrences which are or which will be. It is theory which speculates about the quality, the worthwileness of something. Philosophy is a prime example of valuational theory. Praxiological theory is speculation about appropriate means to attain what is taken to be valuable. It is theory about practices. Man orders the events in a different way and even constructs new events in order to bring about what is taken to be valuable. For example, praxiological curriculum theory is speculation as to the appropriate curricular means to bring about curriculum objectives.

The connection between a theory and an actual problem is made through the hypothesis. The problem can be formed in a question: "What relation exists between two or more variables?" And the hypothesis inferred inductively from the theory is expressed in a declarative sentence relating variables to variables. So, an hypothesis is "a conjectural statement of the relation between two or more variables."[22] The hypothesis, then, contains two or more measureable

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[21]Maccia, op. cit., pp. 4-5.

[22]Kerlinger, op. cit., p. 20.

variables and a specification of how they are related.

The hypothesis is the means of putting the theory to work. It expresses the theory in a form that can be tested and shown as probably true or probably false. From one theory many alternate hypotheses can be developed. The better the theory the more hypotheses can be deduced. In praxiological theory the hypothesis puts the theory in contact with practice. The theory predicts that this or that specific practice will be appropriate in attaining a valued goal. Dubin defines hypothesis as a "conditional prediction about relationship between two or more things, followed by a figurative question mark."[23]

Once an hypothesis has been established it may be tested. This research tests the prediction of the theory because every prediction is based explicitly or implicitly on a theoretical model. The research feeds back to the model to substantiate or to modify it. In this way the hypothesis becomes the link between the empirical world and the model or theory. Wartofsky speaks simply of the need for verification in testing by replication. He says it is an attempt to do the same thing on two occasions. The interest is in seeing if it will continue to happen under the same conditions.[24]

In the beginning of this chapter mention was made of the historical split between theory and practice. As theory has been discussed in the previous pages it becomes clear that the two cannot be completely separated. It is true that from practice one can formulate theories which have wider application.

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[23]Dubin, op. cit., p. 7.

[24]Marx W. Wartofsky, Conceptual Foundations of Scientific Thought (New York, 1968), p. 206.

In a sense the symbolic construction provides a vicarious experience never actually undergone. Here there is a distinction between theory and practice. Kaplan says, "Theory is . . . properly contrasted with practice, and 'theoria' is contemplation viewed as something distinct from action."[25]

However, in a larger context, as Kaplan notes, theorizing may be an extremely practical activity in the long run. Contemplation does not have to be passive or disengaged, but it may be another form of action. Taking note of the criticism that "it may be all right in theory, but it won't work in practice," Kaplan answers that it must be properly understood. "The theory may specify conditions which are not fulfilled in the particular case before us; the criticism then amounts to saying that the proposal is a good solution, but to another problem."[26] In another place he says, "Theory is of practice, and must stand or fall with its practicality, provided only that the mode and contexts of its application are suitably specified."[27]

There is a question concerning the application of theory to the specific human person. Theory is seen as explanatory and predictive better when objects are involved than people. The clinical situation is an example of the difficult blending of theory and practice. Often the clinician will maintain that it is impossible really to know the variables in the clinical situation and that he ascribes his successes to "intuition." It is maintained that the clinician is perceiving many more "cues" in the situation than even he is aware of and

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[25] Kaplan, op. cit., p. 295.

[26] Ibid.

[27] Ibid., p. 296.

so no theory suffices to explain his eventual treatment of the person.

Sarbin, Taft, and Bailey in Clinical Inference and Cognitive Theory maintain that it is possible to use theory in the clinical situation and that the clinical situation can be reduced to statistical inference, differing only in detail and surface characteristics.[28] And, ultimately, both the clinical and statistical inferences are reducible to syllogistic inference. In the clinical inference there is a postulate stage, a stage of development of premises, a stage of categorizing the individual, and finally the stage of drawing of conclusions.[29] The syllogistic framework is obvious. The authors complain that most work is done in the categorizing stage, with few psychologists showing concern for the origin and development of relevant cognitive structures. In other words, the all-important work of development of theory is being neglected.

The Need For Theory In Priesthood

A specific instance of the need for more theory is the situation in the Catholic priesthood. In his reflections on the study of the American Catholic priesthood by the National Opinion Research Center, priest-sociologist Andrew Greeley continually pointed out the need for theory regarding all aspects of the priesthood. In the present conditions, mirrored by the surveys, priests have been left with little theoretical basis for their lives, and this problem of theory has quickly become a practical problem.

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[28] Theodore Sarbin, Ronald Taft, and David E. Bailey, Clinical Inference and Cognitive Theory (New York, 1960), p. 6.

[29] Ibid., p. 20.

> ... the American Church was simply not prepared to deal with process philosophy and psychology. Caught as it was before the Council in an ossified Aristotelianism, it was swept off its feet by a simplified existentialism. Many clergy and religious made the leap from shallow clichemongering of Thomistic phraseology to equally shallow clichemongering of existentialist phraseology. Self-fulfillment came to mean doing what one wanted to do instead of integrating into one's life the tragedies and the ambiguities of the human condition by an exercise of fidelity to one's own personal commitments. Furthermore, the seminaries easily became scapegoats, which one could blame for one's own lack of "emotional maturity." Regression to adolescent behavior was thus legitimated both on the grounds of the need to arrive at maturity and on the grounds of fighting against the tyranny of oppressive Church structures.
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> ... Let me emphasize once again that this is not intended to be a criticism of individual decisons to leave the priesthood or indeed a defense of other individual decisions to stay. My point is, rather, that a lack of solid theory of priestly commitment left many troubled clergy with no other set categories with which to deal with the problems of the present moment besides very inadequately understood categories of psychological personalism.[30]

James Ditts in Research on Religious Development has the same complaint with regard to empirical studies of religious professionals. In preparing his chapter which generalizes psychological characteristics of religious professionals, Dittes found that ninety-five per cent of the approximately one thousand relevant studies did not have a theoretical basis. He maintains that methodological programs in studying ministers and priests, whether for recruitment, training, or whatever, are secondary. It is the lack of a good theory that vitiates most of the research. The research should derive from the fact that there is a need to test theoretical predictions and to draw

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[30]Andrew M. Greeley, Priests in the United States: Reflections on a Survey (New York, 1972), p. 200.

interpretations from data. The theory provides an issue to be researched and shapes the method to be used. There has to be advanced reasoning or observation which will give "meaning" to the results of the research.[31]

The Unconscious as Theory for Priesthood

Since this dissertation is an investigation of the relationship between the theory of Carl Jung and the formation of an adequately functioning priest, the question of the unconscious becomes primary. Jung's theory develops a theory of the unconscious, and to the extent that feelings, the dynamics of relationships, and the interiorization of faith are affected by the unconscious, to that extent a theory of the unconscious may be helpful in the training of candidates for the priesthood. First, a brief history of the concept of the unconscious is in order.

The unconscious has been, rightfully, connected with Sigmund Freud. However, a concept such as the unconscious, can only be part of a stream of thinking extending centuries back into the history of man. Freud added empirical data to a theory which had been rumored from time immemorial. The extreme concentration on self-consciousness found in Cartesian dualism and the relegation of all else to the physical, material world, set the stage for a reaction of the unconscious. If conscious is used to mean immediately known to awareness, then unconscious is used to mean all other mental processes. It is a negative concept and hardly descriptive but carries the connotation

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[31] James E. Dittes, "Psychological Characteristics of Religious Professionals," Research on Religious Development, ed. Merton P. Strommen (New York, 1971), pp. 425-426.

that the mental process is one, and that only a small part of this process ever reaches the awareness of man. Conscious - unconscious, therefore, is not a particularly useful dichotomy.

The reaction of the unconscious to stress on self-consciousness can be found in Romanticism and it is in this period that the unconscious began to be formally recognized.[32] L. L. Whyte, in an excellent study, The Unconscious Before Freud, examines two hundred years of European interest in the unconscious, c. 1680 to 1880. He maintains ". . . the idea of the unconscious mental processes was, in many of its aspects, conceivable around 1700, topical around 1800, and became effective around 1900. . . ."[33]

The words unconscious and conscious were first used in Germany by E. Platner in 1776, and similar terms were used by Goethe, Schiller, and Schelling between 1780 and 1820. Germany and England dealt with the terms before they became part of French writings. The English word "unconscious" appears in English in 1751.[34] Whyte maintains that the thirty years prior to Freud he could find ten to twenty writers in each decade who made a minor contribution to the notion of the unconscious.[35]

Two prime examples of concern with the unconscious before Freud are C. G. Carus (1789-1869) and E. von Hartmann (1842-1906). Carus, a German

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[32]Victor White, God and the Unconscious (New York, 1952), p. 56.

[33]Lancelot L. Whyte, Unconscious Before Freud (New York, 1960), p. 63.

[34]Ibid., p. 66.

[35]Ibid., p. 153.

physician and friend of Goethe, wrote Psyche: Zur Entwickelunsgeschichte der Seele (1846). In this work Carus stated that the aim of human life and growth should be the making of the unconscious, conscious.[36] He maintained that consciousness was personal, and the unconscious was supra-individual, sleepless, and untiring. He said: "The highest aspiration of the conscious mind, the attainment of God, can be approached only by its submission to the deepest depths of what to us is purely unconscious."[38]

Von Hartmann wrote Philosophy of the Unconscious (1868) which was a survey of German and Western science interpreted in the light of unconscious mental processes. It was an immense work, and its existence demonstrates that when Freud was twelve years old, twenty-six aspects of unconscious mental activity had been considered in detail in a famous work.[39]

The Unconscious and Religious Education

The realm of the unconscious is one area where modern seminary formation is weak. David O'Neill in Priestly Celibacy and Maturity states:

> The fascinating and explosive development of modern psychology has so far made only a faint impression on the course of education provided in the majority of seminaries. We have referred before to the general suspicion with which the growth of dynamic psychology has been received by many within the church. This has been largely

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[36]White, op. cit., p. 53.

[37]Ibid.

[38]Ibid., p. 55.

[39]Ibid., p. 163.

> owing to a lack of understanding on the part of many Catholic scholars of the teaching, terminology, and mythology of Freud. The serious attempt to evaluate his teachings from a Catholic viewpoint and to sift out of his writings and those of his disciples the central ideas of relevance to the life of a Christian, has been comparatively recent.[40]

In a recent study titled, Depth Psychology and Vocation, Luigi Rulla emphasizes the role of the unconscious in the vocation, effectiveness, and permanency of the priest, Rulla maintains that the priest will have conflicts in his vocation as a matter of course, but it makes a great difference just how free a conflict is of unconscious influences, Where there are unconscious influences there exists, in Rulla's term, "vocational inconsistency." The person with vocational inconsistencies usually has conflicts which are not directly appropriate to his immediate external or internal situation. And new information or experience seldom makes a lasting difference; the person is not modified to any great degree. And when a priest has vocational inconsistencies he is unable to rationally, with appropriate concern for the seriousness and complexity of the problem, work with his conflicts. He cannot be reflective in such a situation because he unknowingly and automatically falls back on his defense mechanisms which are unconscious. The defense mechanisms are prompted by the emotional wanting of his vocationally dissonant needs.

The priest with vocational inconsistencies is not able to function adequately in his vocation. Since his problems are largely unconscious he is not able to control them in order to be effective in the priesthood. Secondly,

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[40]David P. O'Neil, Priestly Celibacy and Maturity (New York, 1965), p. 88.

unconscious defenses do not allow the person to become aware of the problem, and therefore he cannot move toward a solution of the problem. Finally, the priest is frustrated because the defenses allow for no gratification of the needs being expressed.[41]

The role of the unconscious is not adequately recognized in religious education in general, let alone the specific area of religious education involving candidates for the priesthood. Referring to younger children, Gabriel Moran in Catechesis of Revelation makes the observation:

> Everything in the child's early experience that contributes to his development as a human being is also a foundation for his adult Christian life. There can no longer be any doubt about the importance of the "education of the unconscious" and of creating the milieu in which the emotional responsiveness of the child can flower. This should always have been demanded by the nature of Christian revelation, but when revelation tended to be identified with concepts, propositions, and doctrines, it was supposed that early religious education was not very important. Our study of the theology of revelation joins forces with the findings of modern psychology in emphasizing the crucial significance of the budding religious life of the small child.[42]

Andre Godin in 1962 maintained that religious education still has not developed one effective catechetical method which has been empirically proven as demonstrably better than another method. In Research on Religious Development Godin attempts to develop a theory of religious education by stating certain developmental tasks in Christian education. He does this to provide a basis for research. The developmental tasks are heavily psychological and

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[41]Luigi M. Rulla, Depth Psychology and Vocation (Chicago, 1971), pp. 130-131.

[42]Gabriel Moran, Catechesis of Revelation (New York, 1966), p. 118.

stress the need for growing consciousness in Christian education.[43] By implication the unconscious plays an important role in this developmental education.

In the same volume, Paul Maves refers to the continuing psychological growth in the religious development of adults.

> In the later years of life the area subject to greatest change is likely to be in the intrapsychic realm of the self and the ego. This change will be subtle, mainly unconscious, and not readily obvious or expressed in patterns of behavior. The increments possible to older adults will be those often referred to as being in the realm of the spiritual.[44]

The point is that the unconscious plays a large role in the spiritual development of humans, from birth to death. The spirituality of the Christian, let alone one who leads the Christian community, resonates to the unconscious. What is important for the education of every Christian must therefore be extremely important for the education of priests in that community. ". . . the Christian also wants to take depth psychology seriously. The understanding of human growth and the description of the way that leads to holiness must take into account the crucial modern discovery of the unconscious."[45]

Behaviorist, Freudian, Adlerian, and Jungian Theory

The theory of Carl Jung was chosen as possible theory for a formation program based on a comparison with other major theories. Their treatment of the unconscious was a prime matter for examination, since it is argued that feelings,

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[43]Andre Godin, "Some Developmental Tasks in Christian Education," Strommen, op. cit., pp. 109ff.

[44]Paul Maves, "Religious Development in Adulthood," Strommen, op. cit., p. 783.

[45]Gregory Baum, Man Becoming (New York, 1970), p. 145.

the dynamics of relationships, and the interiorization of faith, are based, to an extent, in the unconscious.

Among the considerations of possible theories was the behaviorist school as represented by B. F. Skinner. The data used in identifying the traits of the priesthood and the definitions of the traits, especially those of feelings and interiorization, do not easily fit Skinner's categories. He states:

> We can follow the path taken by physics and biology by turning directly to the relation between behavior and the environment and neglecting supposed mediating states of mind. Physics did not advance by looking more closely at the jubilance of a falling body, or biology, by looking at the nature of vital spirits, and we do not need to try to discover what personalities, states of mind, feelings, traits of character, plans, purposes, intentions, or the other perquisites of autonomous man really are in order to get on with a scientific analysis of behavior.[46]

The Freudian school certainly recognizes the possibility of the unconscious playing a part in feelings, relationships, and interiorization of faith. But the religious element in man was questioned by Freud. "Religious ideas," he writes in The Future of an Illusion, "are teachings and assertions about facts and conditions of external (or internal) reality which tell one something one has not discovered for oneself and which lay claim to one's belief."[47] Religion is an illusion because it derives from the coping a young child does with instinctive forces. The child pleased his father by avoiding transgressions and obeying. The growing man needs the sense of a protective father all his life, and so he creates a God. This God is an exalted father whom he must

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[46]B. F. Skinner, Beyond Freedom and Dignity (New York, 1971), p. 15.

[47]Sigmund Freud, The Future of an Illusion (New York, 1957), p. 37.

propitiate and to whom he must submit.[48] The possibility of a transcendant God, not of man's making, revealing himself through the unconscious is not considered in the Freudian school. And a faith life which is healthy and fulfilling in an individual is dismissed as a neurosis.

The Adlerian school, similarly, was a consideration. Adler reduces the complexities of the psyche to a "will to power." He explains everything by the free striving of the whole personality toward superiority. Adler does not recognize the unconscious as such. And he rejects on principle any dynamically active subsystems of the personality whatsoever.[49] While the Adlerian approach can be therapeutically helpful, for the considerations of this disseration a more nuanced theory appropriately dealing with the unconscious, is desireable.

Jungian theory expands on the concept of the unconscious which Freud made respectable. Jung's theories, and he admits he does not have one coherent theory, deeply respect the religious dimension in man. Freud apparently explained away religion. Jung believed the spiritual dimension to be integral to the personality development of man.

Jolande Jacobi, a disciple of Jung, in the Psychology of C. G. Jung, maintains that ". . . Jungian psychotherapy is thus a system of education and spiritual guidance, an aid in the forming of personality."[50] Jacobi asserts that Jung differs from all other depth psychologists in seeing the spiritual

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[48] Ibid., p. 35.

[49] Ruth Munroe, Schools of Psychoanalytic Thought (New York, 1955), p. 436.

[50] Jolande Jacobi, The Psychology of C. G. Jung, 7th ed. (New Haven, 1968), p. 60.

and religious need as innate in the psyche.

Peter Bertocci in Research on Religious Development notes:

> ... Jung leaves no doubt that the religious pilgrimage takes place in persons who undergo in every level of their being a struggle for meaning and value. They escape superficiality and shallowness only as they undergo an intense and awesome awareness that expresses itself both in symbol and action.[51]

Later in the same book of research Russell Becker asserts,

> The Jungian interpretation of the unconscious offers the strongest theoretical and clinical support to the possibility that experience of the numinous aspects of the unconscious is a divine revelatory (Christ) experience taking place in the individual self.[52]

Nevertheless, for various reasons, among them the inavailability of Jung's works in English until recently, and the wide range of his works, Becker states that Jung's views have suffered from "massive neglect" on the psychological and religious scenes in America. Impressed with the parallel Jung finds between religious and psychological maturity, and struck by the salvation themes encountered in the individuation process, Becker stresses the need for empirical research to grapple with the theory of Jung.[53]

In his theories of the unconscious, along with a respect for the religious dimension in man, Jung heightens the importance of feelings, and examines their source in the unconscious. Of necessity, relationships are examined for unconscious dynamisms.

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[51]Peter Bertocci, "Psychological Interpretations of Religious Experience," Strommen, op. cit., p. 20.

[52]Russell Becker, "Religion and Psychological Health," Strommen, op. cit., p. 406.

[53]Ibid., pp. 412-413.

Jung's methodology involved a respect for experience and data obtained from experience. He believed that logical thinking cannot step beyond experience. Just as one can experience objective physical reality through his senses, so a man can experience his inner perceptions, his psychic world. Jung made empirical observations of this inner world of man, a method sometimes called "non-experimental empiricism." This method did not have the same limits as an experiment in the physical sciences. Jung stated:

> Experiment . . . consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant. It makes conditions, imposes them on Nature, and in this way forces her to give an answer to a question devised by man. She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as practicable. . . . If we want to know what these workings (of Nature) are, we need a method of inquiry which imposes the fewest possible conditions, or it possible no conditions at all, and then leaves Nature to answer out of her fullness. . . . The disadvantage, however, leaps to the eye: in contrast to the scientific experiment one does not know what has happened.[54]

This open attitude in a scientific approach was voiced by Guglielmo Ferrero whom Jung quoted:

> Therefore theory, which gives facts their value and significance, is often very useful, even if it is partially false, because it throws light on phenomena which no one has observed, it forces an examination, from many angles, of facts which no one has hitherto studied, and it produces the impulse for more extensive and more productive researches. . . .
> Hence it is a moral duty for the man of science to expose himself to the risk of committing error, and to submit to criticism in order that science may continue to progress. A writer . . . has launched a vigorous attack on the author, saying that this is a scientific ideal which is very limited and very paltry. . . .
> But those who are endowed with a mind serious and impersonal enough not to believe that everything they write is the expression

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[54]C. G. Jung, Collected Works, Vol. 8, The Structure and Dynamics of the Psyche, 2nd ed. (Princeton, 1969), pp. 451-452.

> of absolute and eternal truth will approve of this theory which puts the aims of science well above the miserable vanity and paltry "amour propre" of the scientist.[55]

The problem addressed in this dissertation is the relationship between the two data-based variables of priesthood and Jungian theory. Each is empirically based. The three traits of priesthood were arrived at through data furnished by theologians, papal statements, and surveys. Jungian theory, as was explained, is developed through the empirical observations of inner experience.

Proceeding inductively, this dissertation is an investigation into the relationships existing between these two variables. The result will be a statement of new theory, a new hypothesis, from which other conjectural statements may be deduced for testing.

The role of theory is explanation and prediction. Because of the nature of Jungian theory, new theory development by this dissertation may also include specific practices to attain predicted outcomes. In other words, Jungian theory may suggest certain practices for the development of the specific priestly traits. In Maccia's terminology, the theory developed in this dissertation will be event theory and praxiological theory.

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[55]C. G. Jung, Collected Works, Vol. 5, Symbols of Transformation (New York, 1956), p. 2.

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CHAPTER III

JUNGIAN THEORY

Jungian Theory: Milieu of Modern Priest

Modern Man

It is Jung's contention that few men are modern. By modern he means as conscious as is humanly possible given mankind's state of development. The truly conscious individual is a lonely figure in the world, a man more aware than his neighbors of the depths of human living, and not able to communicate with them the meaning of his vision. Other men are living in the consciousness of past centuries; some, even, are outright primitive, (X, 75).[1]

The yardstick Jung uses to measure "modernity" is the amount of consciousness present in a man's day to day living. How unconscious is he in his judgments, perceptions, and personality? If these areas of living are enlightened by consciousness then Jung would say that the individual is far along in the individuation process. If a high degree of consciousness is not present, however, the individual is more than likely living out of a collectivity.

Jung was quite conscious of the growth of the State in the twentieth century. The State was the epitome of the collective to which the individual

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[1]Unless otherwise indicated, all references to the writings of C. G. Jung in the chapter are taken from The Collected Works of C. G. Jung, Bollingen Series XX (Princeton, 1953-1973).

personality was subservient, (X, 247). "Mas-man" became a source of concern for the existentialists philosophers, and the same phenomenon appeared to disturb the depth-psychologists.

The collectivity of modern man itself was a reaction to the development in the human psyche in our day. It is an attempt to sink back down into a more secure, less risky route through life. The pain of individuality is lessened in the modern collective where a high degree of consciousness is not prized.

Still, the human psyche is undergoing vast changes in the modern world which, Jung is convinced, will not be withstood by collectivity. The very appearance of depth psychology seems to find its source in the psychic needs of modern man. Psychology did not cause the needs; the needs provided the environment for the development of a science of the psyche.

The level of consciousness, in general, is rising, bringing with it not only greater individuality, but also considerably more restlessness, (X, 84). It is a two-edged sword of development. As man becomes more "modern" he emerges from a simpler, more primitive way of living. While it was primitive, it was also very healthy because man was kept in contact with his roots through the symbols and rites of his culture. If these outward expressions of his inner life are not present then he does not come to know himself. The individual who steps out of the crowd is left on his own to wrestle with inner forces which previously were handled by the community to which he belonged. Not only did he belong to it; it provided his identity. The question, ultimately, is a religious one. If modern man removes the props afforded by less sophisticated

times he risks losing himself in the process. He foregoes tradition to rely completely on his own experiences, which, obviously, are limited. He chances cutting off links of communication with his "soul."

While there certainly are problems in the struggle to be more conscious, in our day there may be no other route. In our age of reason and criticism an unsophisticated life would be severely tried. Science has caused the questioning of our most fundamental pillars as humans, often leaving us with far more questions than answers. An individual would have to bury his head in order to avoid questioning the bases of his identity.

So, in the view of C. G. Jung, modern man has lost his soul. He has discarded that which would help him to know who he is, and he now flounders in his own isolated world seeking the answer. Jung sees the answer as lying in the unconscious realm, but modern man does not have the means readily available to contact the unconscious. The unconscious, itself, is taking the situation into hand because of the process of enantiodromia. Jung maintains that consciousness, epitomized in science and reason, and cut off from the unconscious, has forced a back-up of psychic energy in the unconscious; and in our day the unconscious is pressuring through into the conscious realm, (X, 86). Psychic energy will not be shut off and the age that ignores one aspect of it will eventually feel the pressure as psychic forces seek compensation.

In previous centuries the churches were able to bridge the gap between the person's conscious and unconscious personalities. A prime example is medieval man. He needed no depth psychology to help him explore his inner

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space. He did not bother to make the trip. The entire environment kept him in touch with his depths. The earth was center of the universe. Men were all children of God and He promised eternal life in heaven. There was no doubt as to the purpose of life, nor as to the conditions for living life according to God's will. Science has torn that tapestry to shreds, (X, 81).

In those days man lived in a collective psyche. His psychic energies found an outlet in the symbols and dogmas of the church. While the channels remain open there is a smooth flow of psychic energy. Man meets himself in outward expressions of his depths. He really has no need for a psyche of his own when he is part of a collective. The articles of faith, the expressions of belief in rite and ritual carry his psyche for him. But once these outward expressions are taken away, once one or two channels are dammed-up, and the psychic energy begins to flow back on itself, then the psyche becomes a factor in its own right, (X, 79).

The Church

What has happened to society at large has happened to the church. The church was a collective, and still is to a large extent. But modern man's skepticism, his rationalism, have stripped the churches of the vary things which helped give members identity. The traditions were cut off. The life-sources were dried-up. Jung sees the churches as bodies having creeds but no living experiences of the depths addressed by religion.

In a work titled The Undiscovered Self, Jung argues that a faith not arrived at experientially is very shallow. If the teachings of the churches

do not correspond to inner experiences of believers then the religion is dead, (X, 265). Merely to give man a social organization under the guise of a community of believers is ordinarily not sufficient. The inner man is not necessarily affected. It is just another collective, called church.

Jung is critical of the state of symbols in our churches. They no longer form the synthesis between the conscious and unconscious factors in the believers.

> Ego-consciousness would like to let its own will play this role, but overlooks the esistence of powerful unconscious factors which thwart its intentions. If it wants to reach the goal of synthesis, it must first get to know the nature of these factors. It must experience them, or else it must possess a numinous symbol that expresses them and leads to their synthesis. A religious symbol that comprehended and visibly represented what is seeking expression in modern man might possibly do this; but our conception of the Christian symbol to date has certainly not been able to do so. On the contrary, that frightful world split runs right through the domains of the "Christian" white man, and our Christian outlook on life has proved powerless to prevent the recrudescence of an archaic social order like Communism, (X, 279).

A danger for western man in his too-conscious world, an ego-centered consciousness, is the loss of a sense of evil as within, and not just out there. When the shadow in man is denied, then it is prejected out to the other and the source of the problem is put "out there." Jung was concerned that modern man would find many more reasons for wars simply because he denied the beast in his own breast, (X, 290).

When man believes that he is merely what his consciousness knows of itself then he is most dangerous. He knows that terrible things happen in life but they are done by others. The evil, the guilt, and the darkness are there before his eyes but he does not see it as his potential. And this lack of insight deprives man of the capacity to deal with evil. "As his consciousness

has broadened and differentiated, so his moral nature has lagged behind. That is the great problem before us today. Reason alone no longer suffices," (X, 298).

In the midst of this pessimism over the churches, Jung still finds the possibility of salvation for mankind in these very churches. Jung believed that Christianity was not finished. Our interpretation and conception of it may have failed, but the Christian symbol still has power. "It can go on developing; it depends only on us, whether we can make up our minds to meditate again, and more thoroughly, on the Christian premises," (X, 279). It means a different outlook on the individual, a risk of inner experiences. One can only think of the dark experiences which lead Jung to his theories to understand the risk involved.

And, apparently, what Jung suspected has been showing signs of coming to life. The unconscious has been showing signs of breaking through into the conscious realm. There is no doubt today that a crisis of some kind is taking place within the religious dimension of human living. There is religious ferment within and without the established churches. In a way, appearances say that the organized religions are losing their power in people's lives, while people are frantically searching for practices and life styles which appear to come from religious needs.

An observer of the current scene, Andrew Greeley, sums up the thought of sociology on the principal functions of religion: it provides meaning; it is a basis for community; it is an attempt to establish contact with the "sacred";

it provides or reinforces norms according to which a man may live.[2] Activities currently baffling organized religions may be serving these purposes. In spite of an atmosphere of secularization and a general belief that the sacred is losing its bout with the profane, this same sacred keeps appearing. Greeley categorizes what he believes to be the three principal forms of the neo-sacral making their presence felt today:

1. Divination; that is to say, attempts either to foretell the future or to obtain divine guidance in decision-making through such traditional methods as astrology, or the I Ching, or Taro cards.

2. Mysticism; frequently of the oriental variety and on occasion demanding long hours of silent contemplation and reflection. The Maher Baba groups seem to be particularly popular.

3. Bizarre cultic groups such as witchcraft covens, diabolic communities, spiritualism groups, and the White Legion.[3]

Add to these phenomena the communitarian movement, the subculture of music and drugs, and passionate political protest and one finds that the dimension of possible religious concerns is impressive.

While these forms are creating a type of "sacred movement," established churches find an emptiness in their forms and in the hearts of their followers. In particular, church ministers feel the strains within their own hearts. There appears to be a call to "more," but an inability of the life style and forms to provide that "more." C. G. Jung speaks to this situation when he says that modern man has lost his soul.

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[2]Andrew M. Greeley, "Implications for the Sociology of Religion of Occult Behavior in the Youth Culture" (Paper presented at American Sociological Association, Washington, D. C., August 31, 1970), p. 4.

[3]Ibid., p. 3.

Education

One of Jung's more striking volumes is volume XVII of his collected works titled The Development of Personality, in which he discusses the educational process and its tendency to over-emphasize one aspect of personality to the detriment of other aspects. He examines the manner in which people are educated and finds the same problems as he finds in society at large, but perhaps in their initial stages. Obviously Jung had criticisms of his own education. He once said he had only two teachers in his entire life. And certainly as he struggled with the meaning of his dreams and fantasies he was extremely conscious of the inability of his teachers to understand what he was enduring. Jung had the capacity and strength to fight his battle within himself. Many do not, unless helped.

Herman Hesse in a book called Beneath the Wheel shows the significance of Jung's concern with the unconscious in education. Hesse details the story of a young man who is intellectually gifted. He pleases parents and teachers, and assorted tutors and well-wishers. He works for top honors encouraged by everyone. His intellectual abilities are fed until he appears to be moving from honor to honor with no limit to his potential. Hesse slowly hints in the course of the novel that the boy's education is lacking in an important aspect. His mind is expanding; his heart is atrophying. The feelings of love and of tenderness are foreign to the boy's training. Emotions, weakness, and dependence, all are obstacles to a successful career of studies. They are to be ground down in the march to highest honors.

The boy falls in love, But his emotional, feeling side of his personality

is by now so inferior that, for all his brilliance, he does not understand what is happening to him and he loses his control. For the girl, the experience is one more adventure in growing to be integrated into her life. For the boy, the experience is an overwhelming view of a totally foreign world in himself. When she simply leaves his life he is at the total mercy of his feelings. He is found floating down a river. Perhaps he stumbled to his death, perhaps he slipped trying to get a drink of water, or perhaps the water was seen as a finishing touch; he was already drowning in the darkness.

At the boy's funeral, one of the few wise men in his life pointed to the schoolteachers in attendance and said, "There you see a couple of gentlemen who helped to put him where he is now."[4]

Car Jung speaks of three kinds of education, (XVII, 149ff.). One is education by example, and perhaps it is the most basic. It is often said that example will nullify whatever conscious education is being attempted. A child is extremely close to his unconscious since his ego-development is minimal. He will, consequently, identify more quickly with his environment since he is not that distinct from it. The parents, especially, wield enormous influence on the unconscious development of a child due to the "participation mystique." It is a peculiarity of primitive peoples, and children. Specifically it refers to non-differentiation found in the unconscious, (XVII, 41). The connection between the primitive and the child is that both are unconscious. There is no clearly differentiated ego, just events affecting people. Emotions, in particular, are contagious when one is living a "participation mystique." A weak

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[4]Hermann Hesse, Beneath the Wheel, trans. Michael Roloff (New York, 1968), p. 187.

ego-consciousness will be susceptible to the same rampant in the environment because he does not have a strong enough identity to separate himself from it. If someone is extremely angry, the person with weak ego-consciousness, such as a child or primitive, cannot say, "You are angry, I am not." He simply gets caught up in the emotion, (XVII, 41).

Following this theory of the unconscious Jung makes a needed warning. If the child is attuned to the unconscious, then the unconscious of the parents is affecting the child. And in the unconscious of the parents is very probably their unlived life. The life that they might have lived except for certain circumstances resides in that unconscious; perhaps it is the life they shirked. And it is that unlived life which may be affecting the child, (XVII, 43).

Jung sees the child as part of a life-force that extends beyond parental influence. Compensations are being made in life: the industrious parent produces a lazy son; an upright man fathers immoral children; the respectable person has little "devils" for children. Jung does not blame the parents, but the entire line of ancestry. The unconscious factors in a person's life are the result of parents, grandparents, and great-grandparents, all part of the life force. In the long run, these more distant forces explain the individuality of the child than do the immediate parents, (XVII, 44).

And the influence of example, environment, and the unconscious does not end with childhood. "The remnants of the child-soul in the adult are his best and worst qualities; at all events they are the mysterious 'spiritus rector' of our weightiest deeds and of our individual destinies, whether we are conscious of it or not," (XVII, 45).

A second kind of education Jung calls collective education. By collective education he does not necessarily mean schooling. Any means of education whereby large numbers of children are guided by specific rules, principles and methods is collective education, (XVII, 150). Jung believed that collective education was unavoidable. We live in a collective society and there is no other way which would successfully educate everyone to the basics of living in this society. As a matter of fact he believed that many people should be kept in a collective state of growth; otherwise, their specific traits of individuality could be destructive. It is not always optimal to educate everyone in total accordance with their individuality, (XVII, 151).

Many children find their salvation as people, really, in keeping within a normally functioning group. Their idiosyncrasies are then kept within bounds, for their own good and the good of society. "We can therefore claim with a clear conscience that collective education is, at bottom, of undoubted value, and absolutely sufficient for most people," (XVII, 151). There are limits, however, where the uniqueness of the individual must not be sacrificed to the rules, principles, and methods. Even in collective education there are bounds beyond which an unreasonable conformity is demanded.

The third type of education defined by Jung he terms individual education. And this type of education is for children who, for one reason or another, are exceptional and are not really educable by collective methods. This method may even include analysis of the unconscious when well-tried conscious methods have failed, but should be done only by well-trained specialists, (XVII, 164).

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In a paper titled "The Development of Personality" which gave the title to volume XVII of his collected works, Jung presents perhaps his best discussion concerning the goal of education. Personality as the complete realization of the whole being is the ideal goal, not totally attainable, but the direction of the effort. It means being faithful to the being one is. Much like a religious attitude Jung sees the call to personality as the vocation in life. And, Jung maintains, a person can never develop unless he deliberately goes about this venture, choosing to become a true "personality." Jung believes that the vast majority of mankind choose not to take this route but to live in conventionality, thereby surrendering the possibility of wholeness. Apparently historical development is a group process, and therefore convention will be necessary for most people. Only the few in history have stepped out of the crowd. They hear the call, have the vocation. "True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling," (XVII, 175). People fight the man who is different. They ask, "Who does he think he is?" And yet the men who have become "individuals" are looked to as heroes and redeemers. The true personality has broken the convention and unwittingly become a leader, (XVII, 179).

Jung's explanation of the true individual as redeemer is subtle. Because the true individual has gone into psyche and lives out the personality found there, the group meets its possibilities in him. Without knowing themselves in the leader they could bring about destructiveness in their unconscious living. As Jung puts it: "That is the great and liberating thing about any genuine personality: he voluntarily sacrifices himself to his vocation, and

consciously translates into his own individual reality what would only lead to ruin if it were lived unconsciously by the group," (XVII, 180).

Jung beautifully concretizes this idea by explaining the role of Christ in these terms. The world of Christ's time was a world of power with Imperial Rome setting the tone of domination and control. Even the chosen people translated their hopes into a militaristic frame of reference and looked for a military-political messiah. Christ gave himself to the forces at work in the world; he met them in his own soul. Jung sees the account of the temptation in the desert as detailing the clash Christ had with the psychic forces operating not only in the world but within himself. Christ chose to do combat with this devil by exposing himself to the objective psyche that infected the world. Rather than suppress it or let himself be surpressed, Christ consciously endured the temptation and assimilated this "devil." He transformed the spirit of domination into one of service. The goal of man became not an Empire but the kingdom of God. This leader and redeemer "pointed out to humanity the old truth that where force rules there is no love, and where love reigns force does not count. The religion of love was the exact psychological counterpart to the Roman devil-worship of power," (XVII, 180,1). Christ became a symbol of the life that strives for a realization of its own law, the only meaningful life.

An aspect of Christ's temptation Jung emphasizes as a danger in any individual's attempt to develop personality is the wrestling with evil. The goal is not to suppress or eliminate evil in one's personality because if the devils go the angels go with them. Evil admitted and accepted as part of one's own personality becomes healing and creative. The shadows on our dark side are

us too, and very much capable of bringing light. The trick is neither to banish the daemon in us nor to be overwhelmed by it. The development of personality is a gamble. Jung says:

> Can we, therefore, blame humanity, and all the well-meaning shepherds of the flock and worried fathers of families, if they erect protective barriers, hold up wonder-working images, and point out the roads that wind safely past the abyss? But, in the end, the hero, the leader, the saviour, is one who discovers a new way to greater certainty. Everything could be left undisturbed did not the new way demand to be discovered, and did it not visit humanity with all the plagues of Egypt until it finally is discovered. The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way "Tao," and likens it to a flow of water that moves irresistibly towards its goal. To rest in Tao means fulfilment, wholeness, one's destination reached, one's mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things. Personality is Tao, (XVII, 186).

Jungian Theory: Definitions

It is important at this point in the paper to become more specific concerning the psychological theories of Jung. In order to derive implications of his theory for the training of candidates to the priesthood the concepts used by Jung need to be clearly defined. In the sixth volume of his collected works Jung refers to the imprecision of psychological terminology, and maintains that mutual understanding among psychologists is practically impossible. In order to guide in the understanding of his theories Jung devotes a section of volume six entirely to definitions. This section as well as other parts of his collected works forms the basis for the following selected concepts. Jung lists many more concepts and frequently his definitions are more extensive, but the core of his psychology is presented in this chapter for later development and application.

Unconscious

Consciousness is a field of the known having as its center the ego as subject. All conscious contents are related to the ego, and the ego is the subject of all personal acts of consciousness. Nothing really is conscious unless it is related to the ego as known. Theoretically there are no limits to the field of consciousness. It can know everything, theoretically.

Practically, whatever is unknown, whether outside in the sensible world, or inside in the psychic world, sets the limit of consciousness. The first group of things unknown is in the outer world. The second group of the unknown is in the inner world, and is called the unconscious, (IX, ii, 3).

In the unconscious are two distinct layers of psychic matter. The first, called the personal unconscious, consists of contents which at one time have been conscious, but now have been forgotten or repressed. Memories, feelings, and all that has been acquired in a person's lifetime are contents of the personal unconscious, (IX, i, 42).

The second layer, the collective unconscious, can be distinguished from the personal unconscious by the fact that it is not a personal acquisition from personal experience. The contents of the collective unconscious have never been conscious and consequently owe their existence to heredity. The contents are pre-existent forms, called archetypes, which are common to all men as collective, universal, and impersonal, (IX, i, 43).

Looking at the psyche as a layer-like reality, the farther down man goes, away from his consciousness, the less personal become the contents. At the deepest layers, more primitive, archaic layers, the individual is rooted in collectivity with all matter. "It is the world of water, where all life floats

in suspension; where the world of the sympathetic system, the soul of everything living begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me," (IX, i, 22).

Archetypes

Jung's observations of psychotics, primitive peoples, and his knowledge of myths, fairy tales, dreams, and fantasies led him to the belief that certain motifs appear time and time again throughout history. These motifs he calls archetypes. Or rather they originate in the archetypes. The archetypes are part of the inherited form of the psyche, the pre-existent form, (VI, 443). Jung describes the archetypes variously. They are called forms, patterns, channels, water-courses, riverbeds, psychic organs. They are not inherited ideas, but inherited possibilities for ideas.[5]

These primitive dispositions in the psyche are active, and so have to be respected. They are not determined as to their content, but only the form. A person's conscious experience is what gives an archetype specific content, (IX, i, 79).

> Its form, however, as I have explained elsewhere, might perhaps be compared to the axial system of a crystal, which, as it were, preforms the crystalline structure in the mother liquid, although it has no material existence of its own. This first appears according to the specific way in which the ions and molecules aggregate. The archetype in itself is empty and purely formal, nothing but a "facultas praeformandi," a possibility of representation which is given "a priori." The representations themselves are not inherited, only the forms, and in that respect they correspond in every way to the instincts, which are also

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[5]C. G. Jung, Psychological Reflections ed. Jolande Jacobi (New York, 1953), pp. 36ff.

> determined in form only. The existence of the instincts can no more be proved than the existence of the archetypes, so long as they do not manifest themselves concretely. With regard to the definiteness of the form, our comparison with the crystal is illuminating inasmuch as the axial system determines only the stereometric structure but not the concrete form of the individual crystal. This may be either large or small and it may vary endlessly by reason of the different size of its plaines or by the growing together of two crystals. The only thing that remains constant is the axial system, or rather, the invariable geometric proportions underlying it. The same is true of the archetype. In principle, it can be named and has an invariable nucleus of meaning--but always only in principle, never as regards its concrete manifestation. In the same way, the specific appearance of the mother-image at any given time cannot be deduced from the mother archetype alone, but depends on innumerable other factors, (IX, i, 79, 80).

In his observations, Jung noted that certain archetypes press the ego more than others. His names for these specific archetypes are "shadow," "anima," and "animus."

Shadow

The shadow archetype gets its content from both the personal and collective unconscious of the person. It is the door to the unconscious. It is the easiest to contact, principally because it is so closely identified with the personal unconscious. The shadow is the inferior side of man, the side he does not admit into his consciousness. It is part of him but is not known. For self-knowledge the shadow must be assimilated into the consciousness of the individual. Because it contains the inferior elements of a personality it acts in a compensating way when not given conscious expression. And because the material of the shadow is refused recognition by the individual, certain aspects of it are difficult to contact. They are frequently known only when seen in others.

Outer reality is transformed when the unconscious "projects" content out to the outer world, (IX, ii, 9).

All is not dark in the shadow, however, Jung found there not only morally reprehensible tendencies but also qualities such as normal instincts, appropriate reactions, creative impulses which he considered good and compensatory to the chosen conscious attitude of the individual, (IX, ii, 266). Because it does act compensatorily to consciousness its effects can be positive as well as negative.

Soul - psyche, personality, persona, anima

Jung makes a distinction between soul and psyche. Psyche refers to all psychic processes, conscious as well as unconscious. Soul has more facets or distinctions, which can be described as a functional complex that can be called "personality." And he speaks of soul as persona and anima.

The example used by Jung refers to the old adage, "street angel, house devil." A man can suffer from character-splitting where he appears to be two different personalities in two different situations. One personality appears when he is in more private circumstances. Often neither personality is his real personality. He is merely putting on different "masks" through which he relates to the outside world. The word in antiquity for such a mask is "persona" and Jung uses the term to describe "a functional complex that comes into existence for reasons of adaptation or personal convenience, but is by no means identical with the individuality," (VI, 465).

And just as one can speak of persona as an outer personality, or soul,

so one can talk about an inner soul, or personality, which Jung calls "anima." The inner personality turns its face to the person's unconscious, the inner processes. And just as a man can identify himself with his persona, so too can he identify with his anima. Either can be an habitual attitude.

In Jung's experience he has found that the anima is usually complementary to the character of the persona. The anima usually contains all those common human qualities which the conscious attitude lacks.

Specifically, a man's inner soul would consist in feminine traits, and a woman's inner soul would consist in masculine traits, in this case called her "animus." For example if the predominant features of a man would be logic and objectivity, and that of a woman feeling, their souls would reflect, respectively, a feeling man and a reflecting woman. When a person identifies with their persona, then their individual qualities are unconscious and found in their soul. The individual has yet to be "born," (VI, 467ff).

The anima and animus, as archetypes of the unconscious, are difficult to recognize and often take the form of projections on others. Jung describes the anima more specifically when he says:

> Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint, or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman - in short, an inherited system of psychic adaptation, (XVII, 198).

The anima has an erotic, emotional character; the animus, a rationalizing one. Frequently what men say about women actually comes from their own anima

projections; and the assumptions and fantasies that women make about men come from the activity of the animus.

Libido

By libido Jung means psychic energy. And he argues that rather than risk giving priority to one instinct, such as sex, it would be better to understand it as an "energy-value which is able to communicate itself to any field of activity whatsoever, be it power, hunger, hatred, sexuality, or religion," (V, 137).

Enantiodromia

The word means a "running counter to." It is used to describe the interaction of opposites. Jung quotes from Greek thought: "From the living comes death and from the dead life, from the young old age and from the old youth; from waking, sleep, and from sleep, waking; the stream of generation and decay never stands still," (VI, 426).

Specifically, Jung uses enantiodromia to designate the process whereby the unconsciou in the course of time emerges in the personality of the individual. A type of tension is built up when an extreme or one-sided tendency is present, and the opposite extreme or pole builds in force until it breaks through into the conscious life.

Projection and Introjection

Projection means the expulsion of a subjective content into an object. When there are painful or incompatible elements in a person, even positive

values which are in his unconscious, the subject will use another as a "screen" and project these elements or contents onto the other. Actually what he finds in the other is really part of himself. Usually the projections are not intentional; they are purely automatic occurrences, (VI, 457, 8).

Introjection is an indrawing of the object into the subjective sphere of interest. It is a process of assimilation usually where the object exercises a compelling influence on the subject. A type of active introjection is an adaptation called empathy, (VI, 452).

Dreams

As with Freud, Jung maintained the importance of dreams for contacting the unconscious. The person is not in control of the dream. It is experienced as happening, rising from the depths of the unconscious. For Freud it is the fantasy fulfillment of repressed wishes. For Jung it is much more. In his words, "Dreams may give expression to ineluctable truths, to philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides.[6] And since a good part of our lives is spent in an unconscious state Jung emphasizes the importance of paying attention to dreams.

> The dream is a little hidden door in the innermost and most secret recesses of the psyche, opening into that cosmic night which was psyche long before there was any ego-consciousness, and which will remain psyche no matter how far our ego-consciousness may extend . . . All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole,

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[6] C. G. Jung, Modern Man in Search of a Soul, trans. W. S. Dell and Cary Baynes (New York, 1933), p. 11.

> and the whole is in him, indistinguishable from nature and bare of all egohood. Out of these all uniting depths arises the dream, be it never so infantile, never so grotesque, never so immoral.[7]

Jung saw dreams in a compensatory role. He believed that nature sought equilibrium, enantiodromia, and when an extreme had been reached, in some way neglected elements would make themselves heard. Often, it is through the dream that the unconscious seeks compensation. The dream is very honest because it has no conscious attitudes shaping it. It is objective, a natural product of the psyche. It tells how the matter stands, and does so in order to bring a balance.

Fantasy

By fantasy Jung explains that he means "a complex of ideas that is distinguished from other such complexes by the fact that it has no objective referent," (VI, 427). It may be based on the memory of specific experiences, but a fantasy refers to no external reality. It can be produced voluntarily, but then it is predominantly conscious material which is evoked. In everyday life fantasy is set in motion by an intuitive attitude of expectation, or the unconscious erupts into consciousness. Passive fantasies appear unexpectedly, without the cooperation of the individual involved. Active fantasies are aided by the expectancy of the individual involved. Active fantasies are aided by the expectancy of the individual, his attitude of assimilating into consciousness hints of the unconscious.

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[7]C. G. Jung, Memories, Dreams, Reflections, ed. Aniela Jaffe, trans. Richard and Clara Winston (New York, 1961), p. 394.

> Wheras active fantasy, as the product of a conscious attitude not opposed to the unconscious, and of unconscious processes not opposed but merely compensatory to consciousness, does not require criticism so much as understanding, (VI, 433).

Psychological Types

There are two categories of psychological types, "attitude-types" and "function-types." Attitude-types refer to the two basic approaches to situations Jung found in men. In a given situation one group of men always holds back a little, and only after that hesitation are they free to react. The other basic reaction of men is an immediate reaction with apparent certainty about the course of action. Jung categorized the first group as the introverted-type; the second he called the extraverted-type.[8] And these types react not only on one dimension in an introverted or extraverted way, but also in their general behavior and relation to people. Introversion or extraversion is an essential bias which consitions the whole psychic process, the nature of the subjective experience, as well as gives a clue to the kind of compensatory activity indulged in by the unconscious.

The general attitude of consciousness in the extraverted type is one in which the objective conditions predominate and decisions and actions are determined solely by those outside circumstances. To compensate for this the unconscious of the extravert emphasizes those needs and demands that are stifled or repressed by the conscious attitude, (VI, 337, 8).

Rather than be oriented by objective determinants, the introvert is

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[8]Jung, Modern Man in Search of a Soul, op. cit., p. 85.

typically influenced by subjective determinats which interpose between the subject and object. The introvert is aware of the objective circumstances, but his own disposition colors his perception and is the decisive factor in decison. When the object is not given its full due and the ego is made superior, an imbalance results, and the unconscious then begins to compensate. The compensation takes the form of a tie to the object. Despite all the attempts to be free of the object, to disregard it, the introvert through his unconscious finds that he is becoming enslaved to objective data. The object begins to assume terrifying proportions, which forces the introvert to set up violent defences, all the more alienating him from "out there," (VI, 378).

The second of the two categories of types is the category of "function-types." A function is a particular form of psychic activity that remains the same in principle under varying conditions, (VI, 436). It is a manifestation of libido. Jung distinguishes four basic functions in all, two rational and two irrational: thinking and feeling, sensation and intuition. Thinking and feeling involve making judgments; sensation and intuition are modes of perception.

Thinking is the linking up of ideas by means of a concept and so a judgment is formed, (VI, 481). Feeling is a function, a process, taking place between the ego and a given content and in the process the content is given a particular value. It is accepted or rejected, liked or disliked, (VI, 434). Jung also sees it as a mood.

Sensation as a function is primarily sense perception, mediated by the sense organs. It is strongly developed in children and primitives, and since

it is not subject to rational laws, Jung calls it an irrational function, (VI, 462, 3). And finally, intuition, the second irrational function, is much like instinctive apprehension. Somehow a content presents itself whole and complete. Perceptions have been mediated in an unconscious way. They are "given" rather than derived as with thinking and feeling, the rational functions, (VI, 453).

The functions operate in a person in various combinations. As a man begins to develop his most successful function, its opposite, the inferior function, becomes retarded. As a greater share of the libido is taken up by the favorite function the inferior function begins to regress, reverting to an archaic stage and becoming incompatible with the favored function. It lapses into the unconscious and produces fantasies. The individuation process here requires bringing the inferior function to consciousness in order to develop a whole and make further development possible, (VI, 450, 1).

Symbol

Jung takes great pains to distinguish between a sign and a symbol. A sign stands for something known; a symbol for something unknown, not completely comprehended. If a symbol is a living thing it is an expression for something which cannot be characterized in any other or better way, (VI, 474). It is dead, possessing only historical significance, when it no longer conveys to men the same expression, or a better expression is formulated. Basically whether something is symbolic or not depends upon the attitude of the observing consciousness.

One of the most basic symbols found in the writings of men through the centuries is the "mandala." The mandala is a symbol of totality, wholeness, and

may be a circle, or a four-sided figure, or something composed of four parts, a quaternity. Jung took particular note of mandalas since they seem to symbolize to man the fullness or self he seeks, (XII, 95ff.).

Individuation

"I use the term 'individuation' to denote the process by which a person becomes a psychological 'in-dividual,' that is, a separate indivisible unity or 'whole.'" (IX, i, 275). In Jung's view, consciousness cannot be assumed to be the whole. If the unconscious does exist then he reasons that it must belong to the totality of the individual. The two, consciousness and the unconscious, are really incongruous halves; they do not easily blend together. If the consciousness could easily assimilate the unconscious then it would not be what it really is, unknown. Knowing part of the unconscious does not mean having total control or having plumbed the depths of the unconscious. There are two distinct dangers. One is that in going into the depths of the unconscious, a person gets swallowed up and loses ego-consciousness. The person is still divided because consciousness has not been maintained. The other danger is that consciousness will take no note of the unconscious. But the unconscious cannot be blotted out of life. It will turn against the person and be heard in a destructive way if suppressed.

In Jung's viewpoint, both consciousness and the unconscious have a right to life:

> Consciousness should defend its reason and protect itself and the chaotic life of the unconscious should be given the chance of having its way too--as much of it as we can stand. This means

> open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an 'individual,' (IX, i, 288).

This process arising from the two fundamental psychic facts is the process of individuation.

Self

The self is a concept which is only partly empirical. It expresses the unity of the personality as a whole, the whole range of psychic phenomena in man, (VI, 460). The self is the midpoint or center of the personality and also its circumference. It is the archetype par excellence in which reside the tensions between the c[illegible]tes. The unconscious and conscious components of the psyche are complementary to one another and form a totality called the self.

Empirically, the self appears in dreams, myths, and fairytales in such figures as king, hero, prophet, saviour, or in the form of a totality symbol, such as the circle, square, cross. Because it is considered the union of opposites, it is a "third thing" and so is transcendental. Its empirical symbols often possess a distinct numinosity. So, it proves to be an archetype occupying a central position because of its significance.

The self usually does not make itself felt until the second half of life, once the persona and ego have been reasonably developed. With the ego holding the center, the self makes a move to take this central position to balance the conscious psyche with the unconscious. This, essentially, is the final result of the process of individuation.

Ego

The self is the center of the total psyche; the ego is the center of consciousness. The ego consists of ideas, conceptualizations, thoughts, and feelings which are present to consciousness. It is the ego which, through insight and awareness, helps the consciousness and the unconscious communicate.

> By ego I understand a complex of ideas which constitutes the center of my field of consciousness and appears to possess a high degree of continuity and identity. . . . But inasmuch as the ego is only the center of my field of consciousness, it is not identical with the totality of my psyche, being merely one complex among other compleses, (VI, 425).

Jungian Theory: The Individuation Process

The individuation process is Jung's terminology for the task of consciousness confronting the unconscious. In the previous chapter the main routes to the unconscious were explained. These avenues help bring about confrontation with the unconscious, and in particular, material in the unconscious called the "shadow," the "anima," and the "animus." This material can aid a seminarian in his own personality growth as well as in his vocational development.

The term "individuation" is used to describe the situation of a person being in touch with his depths so that he is "one," or "undivided." This process is spontaneous, and unless inhibited, will proceed naturally leading to greater maturation.

> In general, it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology. Individuation, therefore, is a process of differentiation having for its goal the development of the individual personality, (VI, 448).

Jolande Jacobi notes that the individuation process falls into two main parts. And these parts correspond, roughly, with the first and second halves of life. In the first half of life the task of individuation is to develop an ego with a main function and a dominant attitude type. And a suitable persona must be put on for smooth relationships with the outer world. In the second part of the individuation process, the journey into the unconscious is begun, that inner search to which the last chapter referred. It is here that the shadow, anima, and animus will be found. When Jung speaks of the individuation process he primarily means this latter effort.[9]

But in order to understand some of the ramifications of this unconscious content, it is first necessary to describe the development of the ego and the persona.

The Ego

The ego is the central reference point of the consciousness. It is through the ego that the material from the unconscious becomes known and assimilated. Here we repeat Jung's definition: "By ego I understand a complex of ideas which constitutes the center of my field of consciousness and appears to possess a high degree of continuity and identity," (VI, 425).

The ego is not the center of the entire psyche. The center of the psyche Jung calls the "Self." It is the center of both consciousness and unconsciousness. In effect the self includes the ego, (IX, ii, 3).

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[9]Jolande Jacobi, The Psychology of C. G. Jung, 7th ed. (New Haven, 1968), pp. 107-108.

The development of the ego apparently stems from continuing collisions of the inner world, at first simply "soma," with the outer world. From the development of a healthy self, the ego gradually emerges as the child grows older. But personality development does not coincide with ego development. The self can and does act upon the ego, which has only relative stability. But the ego plays a significant part in the individuation process because it is through the ego that the unconscious becomes known, and it is through the ego that any successful adaptation to the outer world is made, (IX, ii, 4-6).

The Attitude-Types and Function-Types

In the chapter on Jung's theory, attitude-types and function-types were defined at length. But it is important to see where they fit in the individuation process. The development of ego includes developing a predominant attitude-type, either extravert or introvert. These types determine the person's reaction to outer and inner experiences. They are the person's habitual ways of reacting. Jacobi summarizes:

> Extraversion is characterized by a positive relation to the object, introversion by a negative one. In his adjustment and reaction pattern, the extravert orients himself predominantly by the outward, collective norms, the spirit of his times, etc. The attitudes of the introvert, on the other hand, are determined mainly by subjective factors, Often he is poorly adjusted to his environment. The extravert "thinks, feels, and acts in relation to the object"; he displaces his interest from subject to object and orients himself primarily by the world outside himself. For the introvert the subject is the basis of orientation, while the object plays at most a secondary, indirect role. His first move in every situation that confronts him is to recoil, "as if with an unvoiced no," and only then does his real reaction set in.[10]

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[10] Ibid., pp. 18-19.

Between these two types there is a compensatory relationship. Whichever predominates in the conscious attitude, the other will be present in the unconscious. If a person has developed one attitude-type exclusively he will have difficulty adapting to reality, particularly when he meets a person of the opposite type. He will fail to understand the person and may very well project his own unconscious attitude upon the person. And since the unconscious attitude is an inferior form the person will find himself in conflict with the other. Part of the individuation process for each of the two people would be to become conscious of the other attitude-type in themselves, accepting and developing it for greater personality balance.

The four function-types are thinking, feeling, sensing, and intuiting. They have been defined previously in the chapter on Jung's theory. Basically, feeling and thinking refer to the manner in which a person judges or evaluates. Sensing and intuiting refer to the manner in which a person perceives the environment.

The development of ego necessitates that one of these four functions becomes the predominant function. In order to effectively relate to the world it is important that a particular attitude and a particular function be developed. If no function is developed then a person remains childish, vascillating, impressionable, or else he puts on a rigid mask to cover-up his lack of ego development.[11]

However, normally one function predominates. If it is a judging function then a perceiving function becomes the person's auxiliary function. If it is

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[11] Ibid., pp. 21-22.

a perceiving function that predominates then the judging function becomes the auxiliary. The function opposite the auxiliary function is partially in the unconscious and not well-developed. The function opposite the predominant function drops into the unconscious as the inferior function. It is the inferior function which has to be reclaimed in the individuation process. This pattern is nothing more than an explicitation of Jung's belief in the union of opposites as the way to wholeness.

The Persona

The ego in its development relates to the outside world through the persona. The persona is the mask the ego wears depending upon the occasion. Jung says, "The persona is thus a functional complex that comes into existence for reasons of adaptation or personal convenience, but is by no means identical with the individuality," (VI, 465).

Jacobi lists three requisites for an adequate persona. The persona must balance the person's view of himself as he would like to be, society's expectations of him, and his own psychological limitations. If one or two of these characteristics are missing, the persona is not up to the task of providing adequate and appropriate covering for the ego.[12] In the individuation process a person must be conscious of his persona so that he can adapt according to the situation. If he becomes identified with his persona, then he loses touch with himself and begins to act out of a role.

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[12] Ibid., p. 28.

The Shadow

> Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is, (XI, 76).

The shadow side of man is one of Jung's more intriguing theories, and gives one a structure within which one can wrestle with the problem of evil and the possible sources of destruction in life, as well as the potential for growth. In general the shadow side dwells in the personal unconscious of man and represents that in his personality of which he is ashamed or will not recognize as part of himself. It clashes with his conscious identity of who he is. The shadow represents our past, our primitive and inferior self which had not been given the chance to dwell in the light. The desires and emotions of the primitive man are found in the shadow. And since the unconscious has a kind of autonomy, the emotions of the shadow can have a possessive quality, (IX, ii, 8).

To handle the shadow requires sensitive care. It cannot be repressed since, in Jung's theory, psychic energy is only dammed-up, never eliminated. And And pent-up energy becomes destructive if channels are not available for expression. On the other hand, the presence of the shadow, particularly the more destructive aspects of the personality, does not mean that it must be lived-out without regard for norms of morality. Somehow there has to be a reconsiliation of these opposites. A man has to come to terms with his shadow. Jung makes the point through his own translation of scripture:

> Matthew 5:22f: "But I say unto you, That whosoever is angry with <u>himself</u> without a cause shall be in danger of the judgment: and whosoever shall say to <u>himself</u>, Raca, shall be in danger of the

> council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thou hast aught against thyself, leave there they gift before the altar, and go thy way; first be reconciled to thyself, and then come and offer thy gift. Agree with thyself quickly, whiles thou art in the way with thyself; lest at any time thou deliverest thyself to the judge." (XI, 78).

The shadow contains not only bad elements and destructive possibilities, but also potential for greater growth and development of personality. While it is primitive and inferior, it is capable of being brought to light and the energy can be a source of creativity and maturation.

This "positive shadow" contains the unlived life of the person, the potential that could be tapped. And there are many reasons for this reserve in us; fear, pressures of society, an unwillingness to face the responsibilities, all keep a person from coming to know more of himself.

In particular the shadow contains the excess baggage not used by the ego in its development. As a person develops ego-consciousness one of the attitude-types predominates and the other slips into the unconscious, the shadow. And as one function-type gains ascendancy the other three begin to dwell in the shadow. The function opposite the predominant function is greatly in the unconscious while the other two are there to lesser degrees. It is apparent that as a person gets older his shadow increases because more content is being stored-up.

Of course, one of the ways in which a person meets his shadow is in his projections. Those things which he cannot abide in himself he must project out of himself upon another. While he will not admit that they are his qualities, he still must meet them somewhere and he does so in a convenient other who

carries his shadow for him. Once this projection is made then a person need not be upset with himself. His problem is outside himself and he fights it out there rather than in the real arena, within himself. Projections give man an excuse for his anger with others. He can be aggressive, violent, make war, because the evil is in the other, not in himself. And it is no easy task to own this shadow.

> While some traits peculiar to the shadow can be recognized without too much difficulty as one's own personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person. No matter how obvious it may be to the neutral observer that it is a matter of projections, there is little hope that the subject will perceive this himself. He must be convinced that he throws a very long shadow before he is willing to withdraw his emotionally-toned projections from their object, (IX, ii, 9).

It is the presence of this very emotion that offers a clue to projected material. The rage, the fear, even the admiration, can be signs that projections are taking place and the individual is giving himself away. The integration of the shadow is not merely a rational process. A person must feel the evil in order to accept it. Jolande Jacobi says:

> It is in ourselves that we most frequently and readily perceive shadow qualities, provided we are willing to acknowledge them as belonging to ourselves; for example, when an outburst of rage come's over us, when suddenly we begine to curse or behave crudely, when quite against our will we act antisocially, when we are stingy, petty, or choleric, cowardly, frivolous, or hypocritical, so displaying qualities which under ordinary circumstances we carefully hade or repress and of whose existence we ourselves are unaware. When the emergence of such traits of character can no longer be overlooked, we ask ourselves in amazement: how was it possible? Is it really true that things like this are me?[13]

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[13] Ibid., p. 111.

Obviously this material is difficult to experience, and still to accept. It is difficult to "befriend" that which may be repugnant.

Personal and Collective Shadow

Much of the content of the shadow comes from the personal unconscious. And this content is met in the first efforts at communicating with the unconscious because it is so much "me" and is very close to the surface or consciousness. In dreams the shadow of the personal unconscious is a person of the same sex as the dreamer. Sometimes positive qualities are in the shadow because the individual is not living up to potential. In this case the dream figure would be a positive figure, but one living in the darkness, and needing the light of consciousness.

There is also shadow content having its source in the collective unconscious. The material here would not be the dark aspects of an individual's personality, but the back side or antithesis of the consciousness of the times, the Zeitgeist.[14] It is in the collective unconscious that man begins to realize his potential for destructiveness.

> With a little self-criticism one can see through the shadow--so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil, (IX, ii, 10).

The Anima and Animus

After the shadow has been contacted, the next figure to be met in the

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[14] Ibid.

inner world of the unconscious is the contrasexual side of the psyche. This figure, the anima for man, would be the feminine aspects of personality which he carries within himself. For women, the animus would be the masculine part of humanity which is within her unconscious. No one is simply all male or all female. Humanity is both, and in order for an individual to reach the wholeness of his humanity he has to come into contact with his other, contrasexual part.

While the persona looks outward toward the outer world, the anima or animus looks inward and is a guide to the unconscious of the individual. This anima usually complements the persona. It contains all those qualities which the conscious attitude neglects. Jung gives the example of the extremely virile man whose feminine aspects have not been developed and, consequently, they have dropped into his unconscious. They appear in the form of sentimentality and weakness, (VI, 469). For a woman, the masculine "soul" would contain the elements of logic and reflection. If not integrated into consciousness these become obstinancy and intractability.

Jung writes about the anima:

> Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya--and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despain, counter-balance

> one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it. (IX, ii, 13).

In the chapter revealing his confrontation with the unconscious in his autobiography, Jung speaks about his discovery of his personal anima. She was practically an autonomous voice, which he heard speaking with a feminine sound. Each night he would write his fantasies and feelings as though he were writing to this woman within him. His expectations were that she would help him understand and integrate this matter from his inner world. The anima for him was definitely a door to the unconscious depths, and he needed this helper to guide him. The anima communicates the unconscious to the conscious mind. And because this aspect of personality is so autonomous it is easy to personify it as Jung did. By personifying this inner voice he was able to deal with it, although he found it difficult to reconcile himself to such an uncontrolled part of himself. When his feelings were welling up Jung asked his anima to produce an image so that he could peacefully, objectively meet these images and get hold of them consciously. He did this for decades of his life.

> Today I no longer need those conversations with the anima, for I no longer have such emotions. But if I did have them, I would deal with them in the same way. Today I am directly conscious of the anima's ideas because I have learned to accept the contents of the unconscious and to understand them. I know how I must behave toward the inner images, I can read their meaning directly from my dreams, and therefore no longer need a mediator to communicate them.[15]

This concept of the anima is a difficult one to grasp simply because the

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[15]Jung, Memories, Dreams, Reflections, op. cit., p. 188.

figure of the anima is an archetypal figure of the collective unconscious for the most part and so not readily accessible to consciousness. The shadow, dwelling more in the personal unconscious, is a much more recognizeable figure in our inner world.

In a lecture on the anima, K. Forsaith Lander attempts another description of this figure:

> The wise man knows Her for what She is, and gives himself to an inner experience which yields to him in due course a mastery of the feminine qualities without which his masculinity becomes insensitive boorishness. A great man is not a powerfully and exclusively masculine man. He is the man who can temper strength by tenderness, dominance by delicate understanding, materialistic drive and achievement by spiritual awareness. He uses male or female qualities at the right time, in the right place, to the right degree. Such a man, whatever language he speaks, has effected marriage with his anima. He is the man for whom all women hope, and few find. He alone knows how to assess a woman at her true valuation, and how to turn her from girl to wife and mother in full fruition.[16]

Lander discusses the various forms assumed by the anima, giving each an appropriate name, names originally proposed by Jung. These are stages of development of an individual's anima and the names referring to the different stages are: Eve, Helen, Mary and Sophia. In general terms they are: Mother, Lover, Creatrix and Wisdom.

In the first stage the person is very unconscious and his anima is related to the great earth-mother, or Eve. It is an undifferentiated state, The Helen anima is the arena of struggling for most men and represents the desireable,

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[16]K. Forsaith Lander, "The Anima," Guild Lecture No. 32 (The Guild of Pastoral Psychology, England, 1962), p. 28.

irresistible woman. Once a man has achieved a relationship with his anima she becomes a source of new creativity within him, and this stage is named Mary Creatrix. Finally, the Sophia-stage is reached where a person's feminine qualities are as admirable as his masculine qualities.[17]

Hillman's description of the typical anima figure adds to the emerging picture:

> It is associated with animal and water live--that is, with the instincts, with the flow of emotion, liquidity, and rhythm, with nature and physical pleasure. Her fascination and compelling attraction point to the importance of this element for one's psychic completeness. . . . Behind her, or rather through her, one is led into one's own full fatherhood, one's own masculinity. In other words, the way to the larger, stronger, firmer manhood is through intimate association with one's inner femininity. One cannot sidestep this confrontation, avoid the anima, since it will only become more unruly, more seductive, and more demanding.[18]

Although chiefly concerned here with the anima and its meaning for the male candidate for the priesthood, it must be recognized that the animus of the woman is as significant a figure as the anima; the animus, however, contains different characteristics. The animus is a mediator with the unconscious as is the anima. Where the anima becomes the Eros of the consciousness, stressing relationship, the animus becomes a Logos, stressing reflection, deliberation, and self-knowledge, (IX, ii, 16).

The anima, as with much of the content of the unconscious, can be known through dreams, imagination, feelings, and projections. In dreams and fantasy

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[17] Ibid., pp. 17ff.

[18] James Hillman, Insearch: Psychology and Religion (New York, 1967), p. 101.

the anima is a figure of the opposite sex.

> The anima can equally well take the form of a sweet young maiden, a goddess, a witch, an angel, a demon, a beggar woman, a whore, a devoted companion, an amazon, etc. Highly characteristic anima figures, for example, are Kundry in the Parsifal legend, or Andromeda in the myth of Perseus; typical anima figures in literature are Helen of Troy in the Homeric legend, Beatrice in the Divine Comedy, Don Quixote's Dulcinea, etc.[19]

Feelings and affect, particularly as moods, speak of the anima within man. Hillman mentions, particularly, the moods of self-pity, sensitivity, sentimentality, the sense of weakness and despondency, depression.[20] He sees in each of these moods an invitation to become inwardly connected, to know self in the depths. They are feminine moods in that they "feel" feminine to a man. They allow him to begin to care about himself, to be tender and introspective, and so to find within himself a softer side, a feminine soul.

Projections are a particularly helpful way of meeting the anima. A woman carries a man's anima for him. He often meets his anima in a woman upon whom he has made a projection of his unconscious. And because this is such a common occurence, M. Esther Harding maintains, in The Way of All Women, that women have not been able to find their own wholeness.[21] When men project their anima upon women, the women then begin to identify with the role of being man's anima, and they live out of that role. They become a creature of man, and miss the opportunity to become individuals themselves. Their own animus is neglected. It in turn, is projected, or surfaces in a negative, shrewish way.

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[19]Jacobi, op. cit., p. 116.

[20]Hillman, op. cit., pp. 102ff.

[21]M. Esther Harding, The Way of All Women, rev. ed. (New York, 1970), pp. 91ff.

The man's problem is in being able to distinguish his anima from the person of the woman with whom he is relating.

> All romance is compounded of anima projection. That is why all great love stories are tragedies: because they are stories of mutual anima and animus projections, which, by their very nature, can never attain satisfaction. Therefore, in the stories, the lovers are always separated or else something terrible happens to them. I know of no mistake in the world for which a higher price in human suffering is exacted by life than this confusion of anima and woman.[22]

Jungian Theory: Practices

To become aware of the problem of the unconscious in the modern world, to criticize ignorance concerning it in education, to bemoan the lack of recognition of it in priestly training, is one thing; to actually contact this unconscious is another. If there is to be a significant change in approach to the formation of candidates for the priesthood there will have to be not only a deep understanding of the theory of the unconscious and the psyche but a development of ways of listening to the unconscious and integrating it into conscious life.

Freud called dreams the royal road to the unconscious. He found that in dreams a person relaxes conscious defenses and other matter addresses the person, often in symbolic form. Jung in his life's effort to help in the development of consciousness among his patients and students used dreams to contact the unconscious, and he found other means of hearing this inner world. Along with dreams, he believed that projections, moods, affect, and active imagination were main routes to the unconscious. Each one of these means of contacting the unconscious

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[22] Lander, op. cit., pp. 21-22.

can have a place in the education for priesthood, and it is in that context that they will be discussed.

Projection

Jung states that projection, familiar to Freud, is another name for "participation mystique," a term used by Levy-Bruhl as a characteristic feature of primitive people. Because they have so little differentiation within themselves they cannot name contents of their unconscious or call them their own. In order to meet them they hurl them outside themselves, or project them, and they become realities in the objective world about them. Jung believed it was axiomatic that independent portions of the psyche become personified when given the chance for expression. In other words people, and this is the case with primitive people, fill their surrounding world with their own creations; but they do not know it because they objectify everything. They do not see it as themselves, but as something having independent existence, (X, 67). The primitive person projects his soul into his environment. Everything has soul. His psyche is outside himself containing him, rather than dwelling inside. Stones, trees, and animals speak to him. The medicine man has unusual power over him. And this is so because he invests his world with his own psychic energy, a process called projection.

While not as primitive, modern man still projects his soul outside himself and meets it in others. The extent of projections in life is seen in Jung's statement found in his essay "On Psychic Energy":

> Everything that works from the unconscious appears projected on others. Not that these others are wholly without blame, for

> even the worst projection is at least hung on a hook, perhaps a very small one, but still a hook offered by the other person. (VIII, 53).

By a "hook" Jung means that while projection is never actively encouraged by a person, but simply happens to him, he may, nevertheless, have certain features, characteristics, mannerisms or other evident dimensions which correspond to the contents of the projection. Some people are simply more apt "screens" for certain projections than are other people.

What do people project on others? They project fears, needs, desires, prejudices, and other aspects of their personality with which they have not become familiar. These aspects of personality represent psychic energy and therefore will eventually make themselves present; and projection is a most common way.

Often projection is described in the setting of an analyst and a patient, or in a counseling situation. But it is taking place in all relationships and affects the meeting of people. For example, a teacher may quite honestly maintain that he or she does not want to be loved by the students, but only respected as a professional person who is attempting to educate. The teacher may tell the students this wish, and, consciously, the teacher believes he is being truthful. Unconsciously, the teacher may have a great need to be leaned on, to be depended upon, and loved, In the teaching situation the teacher will then project this need on to a student and believe that the student needs special care and warmth and closeness. But, consciously, the teacher believes it is the student's need, not the teacher's. Because young people are closer to the unconscious, the student may pick up the signals and reject the attention of

the teacher. When this happens the teacher may react emotionally, and the depth of the emotion could be a clue to the teacher that there was more to the situation than she thought.

Active Imagination

In Memories, Dreams, Reflections, Jung describes his efforts to contact his unconscious by attempting to give them expression in materials with which he worked.[23] Not always aware of the reason for a specific project, perhaps until later, Jung built, carved, chiseled, painted in order to establish harmony in his personalities. These works became a vehicle for contacting psychic content and, at times, for healing his tormented soul.

In 1912 Jung began, as a mature man, the project of building a miniature village out of stones found by the lake, As a young child this activity always brought him peace and so, he reasoned, it must be good for the soul. At that particular time in his career Jung had just completed his break with Freud and was alone facing the unmapped regions of the unconscious. He played every day after lunch before his next patient arrived. He allowed himself to enter a fantasy world which gave expression to matter not at all reached by his conscious processes. This activity would become standard for Jung throughout his life. The materials might change; different psychic content would be expressed, but he continually carved images, or painted, or built with stone. It was Jung's way of keeping in touch with his "objective psyche."

One project, a twelve-year effort, became an ongoing building effort

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[23]Jung, Memories, Dreams, Reflections, op. cit., pp. 170ff.

producing a structure dominated by a tower.[24] Sections were completed at four year intervals. The whole structure, used by Jung as a retreat, a return to simplicity, symbolized the processes of life and the integrity of his psychic life.

Not all of his inner life found shape in an art form. Much of his dream material, as well as his "visions" and imaginaings went into notebooks for further reference.

> It is of course ironical that I, a psychiatrist, should at almost every step of my experiment have run into the same psychic material which is the stuff of psychosis and is found in the insane. This is the fund of unconscious images which fatally confuse the mental patient. But it is also the matrix of a mythopoeic imagination which has vanished from our rational age. Through such imagination is present everywhere, it is both tabooed and dreaded, so that it even appears to be a risky experiment of a questionable adventure to entrust oneself to the uncertain path that leads into the depths of the unconscious.[25]

In Jungian theory the process whereby individuals experience symbols and through them gain a knowledge of their own inner voices is called <u>active imagination</u>. It is a confrontation between the conscious and the unconscious elements of the psyche for the purpose of bringing about integration. The images one finds in dreams, visions, or fantasy are entered into with the imagination and the subject takes part in the scenes as if they were real. Jung frequently painted or chiseled this confrontation. Other possibilities are dancing the story, putting it into written story form, or simply dialoguing with the images. Jung says:

> The imagination is to be understood here as the real and literal power to create images--the classical usage of the word in contrast to "phantasia," which means a mere "conceit," "idea," or

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[24] <u>Ibid</u>., pp. 223ff.

[25] <u>Ibid</u>., p. 188.

> "hunch" in the sense of insubstantial thought. . . . Imagination is the active evocation of (inner) images . . . an authentic feat of thought or ideation, which does not spin aimless and groundless fantasies "into the blue"--does not, that is to say, just play with its objects--but tries to grasp inner facts and portray them in images true to their nature.[26]

In an article, "Active Imagination," Humbert discusses particularly important characteristic of the process so respected and practiced by Jung.[27] First of all, active imagination is a way of handling energy which can be disturbing. Jung found that he settled down when he began to "play." In active imagination the emotion from the unconscious is not repressed but engaged. It is confronted and made to take shape. There is a release and an assimilation of the energy when the subject places the emotions into imagery and becomes involved in it.

Secondly, a difficulty in active imagination is the tendency to impose conscious content upon the imagery. Consciousness may say that the story is not real; or, consciousness may direct the scenes and the dialogue and block out the unconscious matter. The imagination process has a certain autonomy and must be entered into with respect for the story just as it is. There is as much meaning to these inner events as to the outer events in "reality."

Thirdly, Humbert speaks of "engaging oneself" with the images. That is what Jung did when he built his village or painted. "Engaging oneself" can mean talking with the images, dancing them, acting them out. Once entered into, however, the subject assumes certain responsibilities. He must not lose his conscious control over the process. In other words, the powerful matter of the

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[26]Jacobi, op. cit., p. 144.

[27]Humbert, "Active Imagination," Spring (Analytical Club of New York, 1971), pp. 101ff.

unconscious must not overwhelm him; otherwise, the subject will lose his grasp on reality. Jung's adventures were extremely risky in this regard. As a psychologist he knew the possibilities: "My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person. The unconscious contents could have driven me out of my wits."[28]

Also, once "engaged with" the images, Jung stresses the need to try and understand them, not just to suffer them. And with the understanding comes "ethical obligation." Man must do something with the understanding for the wholeness of his personality.[29] Jung, himself, is a good example of this devotion:

> I therefore felt that I was confronted with the choice of either continuing my academic career, whose road lay smooth before me, or following the laws of my inner personality, of a higher reason, and forging ahead with this curious task of mine, this experiment in confrontation with the unconscious.[30]

Feeling

In a sense, emotion, feeling, affect and mood refer to the same experience. Jung equates emotion and affect saying that affect is "a state of feeling characterized by marked physical innervation on the one hand and a peculiar disturbance of the ideational process on the other," (VI, 411). And the distinction between affect and feeling is very fluid. The feeling is a less

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[28]Jung, Memories, Dreams, Reflections, op. cit., p. 189.

[29]Ibid., p. 193.

[30]Ibid.

intense experience, usually without the physical innervation, but which may lead to an affect when a certain strength is attained. Because of the connection between the psychic and the physical in an affect, Jung sees affect more in terms of the sensation function rather than the feeling function.

Both sensation and feeling are among the four basic psychological functions Jung describes in volume VI of his collected works, Psychological Types. Feeling and mood are closely related.

> Feeling is primarily a process that takes place between the ego and a given content, a process, moreover, that imparts to the content a definite value in the sense of acceptance or rejection ("like or dislike"). The process can also appear isolated, as it were, in the form of a "mood," regardless of the momentary contents of consciouness or momentary sensations. The mood may be causally related to earlier conscious contents, though not necessarily so, since, as psychopathology amply proves, it may equally arise from unconscious contents. But even a mood, whether it be a general or only a partial feeling, implies a valuation; not of one definite, individual conscious content, but of the whole conscious situation at the moment, and, once again, with special reference to the question of acceptance or rejection, (VI, 434).

Feeling is a rational function along with thinking because reason is used to evaluate. Feeling makes judgments of acceptance or rejection. It is linked with every content of consciousness, (VI, 434). The matter of judgment and valuation is what makes the matter of affect and feeling so important in religious education. Jung says: "Active feeling is a directed function, an act of the will, as for instance loving as opposed to being in love," (VI, 436).

Feeling, affect, and moods can open ones eyes to inner content when they are made to identify themselves in an image or fantasy. For example, in a particular classroom a student may argue with the teacher heatedly. He may be using logical reasoning to attack the teacher and, consciously, believe

that he is upset with the teacher for the reasons being given. In his mind it is strictly an intellectual dispute with a little heat involved because the teacher will not accept his reasoning. Unconsciously, the emotions in the argument are not at all connected with the matter of the dispute. The feeling being poured into the discussion has another source, unconscious at the time, and it is merely using the rational argument as a weapon to express itself.

In the above situation it is very difficult for the student to get distance from his feelings in order to judge his action. The emotions have a hold of him and he is at their mercy, and he is being destructive because of his unconscious state. If he could be asked to draw his feelings or have them form an image or fantasy which he could describe the energy could be channeled or focused and made to reveal itself. Depending upon the image produced, the student may discover that, rather than being angry because his argument is not accepted, he is actually hurt by a present or past attitude of the teacher; or, he is fearful because he feels he is being attacked. While the emotion is so powerfully in control, the student will not be able to handle it until it is made to identify itself. Once that process takes place, he can begin to own the feelings, recognizing and accepting them as present in himself, not necessarily determining his actions, and perhaps not even connected with the present situation. The feelings then are held and assimilated and not allowed to become harmful in an unconscious manner.

During the period of time when Jung was pioneering the descent into the unconscious he was frequently violently disturbed by the feelings, the affect, he encountered.

> I was frequently so wrought up that I had to do certain yoga exercises in order to hold my emotions in check. But since it was my purpose to know what was going on within myself, I would do these exercises only until I had calmed myself enough to resume my work with the unconscious. As soon as I had the feeling that I was myself again, I abandoned this restraint upon the emotions and allowed the images and inner voices to speak afresh. . . . To the extent that I managed to translate the emotions into images--that is to say, to find the images which were concealed in the emotions--I was inwardly calmed and reassured. Had I left those images hidden in the emotions, I might have been torn to pieces by them. There is a chance that I might have succeeded in splitting them off; but in that case I would inexorably have fallen into a neurosis and so been ultimately destroyed by them anyhow. As a result of the experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions.[31]

If there is no cognitive insight into the origin of the affect or mood an unhealthy situation develops. Psychic health can be restored when the emotion can be transferred to fantasy. This fantasy not only helps gain insight into the feeling, but the image that arises out of the emotion contains the symbol that transforms the energy that was trapped in the unconscious into consciousness. The energy then can be constructively put to use by the ego.

Jung, in "The Aims of Psychotherapy" explains more completely the benefit of expressing feelings in images, and even painting them or writing them down, (XVI, 48, 9). His patients generally felt unimportant, passive. Their own life appeared out of their control; forces acted upon them. By having them write, paint, or draw Jung helps the patients become active and independent. He is doing something about the inner forces he contacts. By concretely

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[31] Ibid., p. 177.

shaping the images which come to him he is made to give more conscious attention to all parts of them and so receive the images with full effect.

Dreams

Of all the routes to the unconscious the dream takes a place of primary importance in the writings of depth psychologists. It was Freud's Interpretation of Dreams in 1900 which first took a solid look at this phenomenon of life, and saw meaning in the apparently jumbled images and stories of man's sleeping hours. Jung followed up on Freud's research and wrote extensively on the matter, particularly in "General Aspects of Dream Psychology" and "On the Nature of Dreams," (VIII).

Jung recognized the "fantastic" element in dreams. They seemed to possess a minimum of logical coherence and were not particularly expressive of conscious values. "Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional," (VIII, 282). It is no wonder that most people, even though suspecting meaning in their dreams, eventually dismiss them as worthless or unmanageable.

Because of the jumble of figures, stories, and themes in dreams, Jung found classification extremely difficult. And he questioned whether classification was of any import. His work brought him in contact with fifteen hundred to two thousand dreams a year, and in this mass of research he was able to find a "typical dream," but only infrequently, and the repetition of certain symbols, assigned meaning from a causal standpoint, caused the dream to lose some of its unique importance, (VIII, 247). What he did find significant was the idea of a

typical motif in dreams. These typical motifs invite comparison with ancient mythology, and lead Jung to believe, along with Nietzsche, that "dream-thinking should be regarded as a phylogenetically older mode of thought," (VIII, 247). He argues that if the body bears traces of phylogenetic development, so the mind could retain figurative language as an archaic mode of thought.

To look for meaning in dreams, at all, presupposes the acceptance of the hypothesis of the unconscious. The unconscious is known only through certain effects and from these effects conclusions are drawn concerning the contents of the psyche. Dreams, being the most common and normal expression of the unconscious psyche, provide a large amount of material for investigation.

The fact that the content of the dream does not always coincide with conscious patterns of thought demonstrates the power of the unconscious. It maintains its own viewpoint and life, frequently to the surprise of the consciousness. This very deviation from conscious life caused Jung to refer to the "autonomy of the unconscious," (VIII, 287).

The word Jung used to describe the activity of dreams is compensation. "Compensation, on the other hand, as the term implies, means balancing and comparing different data or points of view so as to produce an adjustment or a rectification," (VIII, 287,8). The compensation, he notes, takes place in three instances. When the conscious attitude is at an extreme, too one-sided, then the dream will present matter from the other pole position in order to cause a balance. If the conscious content is more near the middle between extremes, then the dream will produce slight variations for compensation. If the conscious attitude is an adequate one, an awareness keeping opposites in

balanced tension, then the dream will simply reinforce this position, but always retaining its autonomy, (VIII, 288).

Through dreams, and other expressions of the unconscious, the psyche is attempting a balance, a harmony; how great the task is depends upon the extent of the rupture between the conscious and unconscious aspects of personality. If there are modes of communication between the two, then compensation will be ongoing and tensions will be kept balanced. If the unconscious is totally ignored by the individual, then the compensatory activities of the unconscious show the pressure built up in the unconscious.

Jung was of the opinion that diligent work with dreams would almost inevitably produce greater insight in an individual and broaden his mental horizon. He does warn that isolated dreams may reveal little. But series of dreams begin to reveal patterns and the patterns express development. "I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process," (VIII, 289,90).

Jung warns that not all dream content can be called compensatory. The dream is an extraordinarily comples phenomenon and rules cannot be too simple. He did believe that the unconscious was as important as the consciousness in the performance of the psyche. And if this is the case, then active orientation towards goals and purposes would be the realm of the unconscious as well as the consciousness. "The dream accordingly, would then have the value of a positive, guiding idea or of an aim whose vital meaning would be greatly superior to that of the momentarily constellated conscious content," (VIII, 254,5).

Connected with this reasoning, Jung finds that dreams are not only compensatory, but also prospective. The prospective function acts as a preview of coming psychic attractions. It acts much like a diagnosis, or, more accurately a rough estimate of future development. It sometimes outlines the solution of a present psychic conflict. The details need not be accurate, and so it is not prophecy, but the symbol in the dream may express a future resolution, one seen by the unconscious long before consciousness is aware of the development, (VIII, 255). The prospective function anticipates. The compensatory function provides material to help establish balance.

There is also a reductive function of the unconscious. Instead of looking forward to future developments as the prospective function does, the reductive function is entirely retrospective.

> Today we can safely assert that the reductive function of dreams constellates material which consists in the main of repressed infantile-sexual wishes (Freud), infantile claims to power (Adler), and suprapersonal, archaic elements of thought, feeling, and instinct. The reproduction of such elements, with their thoroughly retrospective character, does more than anything else to undermine effectively a position that is too high, and to reduce the individual to his human nullity and to his dependence on physiological, historical, and phylogenetic conditions, (VIII, 258).

In his research on dreams Jung was able to perceive an "average" structure. First of all a dream begins with a statement of place, such as, "I was in a church on a hill." Next there are the figures of the dream, the characters involved in it, usually no more than four in all says Dr. James Hillman.[32] And, occasionally there are statements of time. The above constitutes the

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[32]Hillman, op. cit., p. 60.

first phase which Jung called the exposition. It is simply the setting of the dream.

The second phase of the dream constitutes the development of the plot. Complications arise and a certain tension may be felt. The third phase Jung called the culmination because something happens or changes in the scene. The fourth phase is the solution or result produced by the dream-work. This phase "shows the final situation, which is at the same time the solution 'sought' by the dreamer," (VIII, 294,5).

In "Significance of the Unconscious in Individual Education" found in volume seventeen of the collected works of Jung, dream-analysis is discussed. In analyzing a dream Jung first collects all the material which the dreamer can remember concerning the dream. In this recounting the dreamer may have already begun to interpret according to a theory he may have. This is to be disregarded, says Jung, because it is arbitrary. He then determines the events of the days immediately preceding the dream; the moods, plans, efforts of the dreamer in those days are determined. As a matter of fact, Jung is extremely wary of approaching a dream with a preconceived theory. He states, "in fact, it is always best to proceed as if the dream had no meaning at all, so as to be on one's guard against any possible bias," (XVII, 155).

To arrive at the meaning of a dream Jung uses a method similar to "free association" but not identical with it. His method is called amplification. In "free association" Jung believed that the meaning of the dream may escape the analyst. A person may freely associate backwards through causally connected events, but the meaning of the dream may point in the opposite direction.

Amplification is a process which helps broaden and enrich the dream-imagery by exploring analogous images. Rather than free association, it is directed association because the analyst enters the process suggesting associations and keeping the material examined close to the nucleus of the dream content. In Psychology and Alchemy Jung states:

> The "amplificatio" is always appropriate when dealing with some obsecure experience which is so vaguely adumbrated that it must be enlarged and expanded by being set in a psychological context in order to be understood at all. That is why, in analytical psychology, we resort to amplification in the interpretation of dreams, for a dream is too slender a hint to be understood until it is enriched by the stuff of association and analogy and thus amplified to the point of intelligibility, (XII, 289).

Dreams have both the personal and unconscious and the collective unconscious as their sources. Jolande Jacobi states that the dreams having rich detail, very picturesque relate primarily to the personal unconscious. Dreams which have little detail and simple images have a more universal meaning; they refer to the collective unconscious.[33] These latter represent more universal law of nature.

Amplification may take place on the subjection and objective levels. Subjective amplification is the process of finding the personal meaning for the dreamer in the content of the dream. Objective amplification seeks to find the collective meaning of the dream. Amplification on the objective level makes use of symbolic materials such as fairy tales and myths, which themselves speak to the collective unconscious.

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[33]Jacobi, op. cit., pp. 89-90.

The dream may also be looked at symbolically as well as concretely. The figures in the dream and the story may well refer to internal psychic conditions of the dreamer and the meaning should be investigated in those terms. But, the dream, too, may speak of the dreamer's attitude toward those figures and events as they present themselves in his daily life. This concrete or objective meaning must also be probed.

The goal of this dream interpretation, as Jung reports it, is mutual assimilation of the conscious and unconscious elements of the psyche. "'Assimilation' in this sense means mutual penetration of conscious and unconscious, and not--as is commonly thought and practiced--a one-sided evaluation, interpretation, and deformation of unconscious contents by the conscious mind," (XVI, 152). Any psychic process that goes too far one way inevitably causes a reaction, and compensation is sought. It is not a matter of the unconsciou or the conscious being the determining factor in personality. The psyche seeks equilibrium. For this reason the dream is an organ of information and control, and an effective means of developing personality.

Jung recognized that dream psychology forces encounters with religious problems.

CHAPTER IV

IMPLICATIONS OF JUNGIAN THEORY FOR THE EDUCATION OF CANDIDATES FOR THE CATHOLIC PRIESTHOOD

The theory of C. G. Jung gives a language and a context for the discussion of the three traits of priesthood: feelings, relationships, and interiorization. This chapter will investigate the three traits in relationship to Jungian theory. It will attempt to discover what understanding the Jungian theory can bring to the traits as well as what techniques or practices are suggested by the theory which will help the candidate for the priesthood in his development of these traits.

Although Jung stated that the individuation process was primarily the task of the second half of life, he did not exclude efforts at contacting the unconscious earlier in life. His own life history relates even childhood attempts to understand and contact the world of his unconscious, his "number two personality."

Adolf Guggenbuhl-Craig, a psychotherapist, writes in Power in the Helping Professions:

> Jung's writings sometimes indicate that individuation takes place in the second half of life. Jung did not maintain this point dogmatically, but some of his followers have elevated it to a dogma.
> In depth analysis, dreams and other expressions of the unconscious often point to an individuation process; they

> may show whether or not the person in question is seeking the Philosopher's Stone, whether or not he is on a journey to the golden city. In my analytical experience I have found that the individuation process may appear at any stage of life. I have often been able to observe it in young people, many of whom wrestle with the problems of God, death and the Devil. Such young people are completely open to the over-all polarity of human existence, without being broken by it. They penetrate psychologically to the very depths of the nature of man and creation. I have recognized in the dreams of such adolescents the symbols of individuation and the findings of the Self, and I have seen how they confront and are influenced by these symbols.
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> . . . An approach to the Self can take place at any age: a 16-year-old may be quite far along the path of individuation, while a 60-year old may have completely abandoned the search. Throughout our lives we draw nearer to the center of our being, only to fall back from it again. This is a constant process, a cyclical approach and withdrawal. No man--and thus no analyst--can ever say of himself that he is now individuated and therefore, so to speak, "saves."[1]

The following pages refer to the formation process of young men studying for the Catholic priesthood. These men, primarily in their early and middle twenties in age, already wrestle with the problems of feelings, relationships, and interiorization.

Past seminary training, while admirable in many respects, often was less than adequate when the traits of feelings, relationships, and imaginative thinking were involved. Paul D'Arcy and Eugene Kennedy, in an influential study of the seminarian and the priest in the 1960's, The Genius of the Apostolate, present a picture of the formation process as found in the typical seminary of the past decades.[2]

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[1]Adolf Guggenbuhl-Craig, Power in the Helping Professions (New York, 1971), pp. 139-141.

[2]Paul D'Arcy and Eugene Kennedy, The Genius of the Apostolate (New York, 1965).

The seminary was characterized by a stress on the intellectual. Feelings and emotions were distrusted or relegated to a secondary role in personality development, often with negative overtones.

The life was highly structured. Creativity had little encouragement or outlet. Imaginative thinking seemed of small importance. Rarely was there a fine arts program to spark the imaginative faculty. Some prayer forms required picturing scenes, but because of the general reliance on the intellectual and the verbal, this activity was never stressed. Dreams were almost never considered. And if they were, they often had a negative connotation.

Relationships in the traditional seminary always appeared more problematic then creative. Particular friendships, relationships with authority, relationships with women, uncharitable relationships were all a source of worry. Since they were viewed as the source of actual or potential problems, they were the cause of much anxiety. Appreciation of the dynamics of relationships and the potential for growth in creative loving was not an integral part of the education of the seminarian.

Adding to his anxiety, the seminarian was encouraged to "strive for perfection," which often meant meeting standards imposed from "outside." The role expectations threatened to smother the development of his personality.

The problems of the priesthood surfaced by the studies presented in the first chapter were undoubtedly heightened by this process of formation.

An important consideration in any formation program must be the teachers and directors of the seminarians. Jung explicitly states that the educator has a responsibility to monitor his own psychic condition lest he become an

unconscious cause of problems to his students, (XVII, 120).[3]

> Every educator--and I use the term in its widest sense--should constantly ask himself whether he is actually fulfilling his teachings in his own person and in his own life, to the best of his knowledge and with a clear conscious. Psychotherapy has taught us that in the final reckoning it is not knowledge, not technical skill, that has a curative effect, but the personality of the doctor. And it is the same with education: it presupposes self-education, (XVII, 140).

Jung questions the current emphasis on the education of the child's personality. He questions it because it presumes that the educators can effect this process, and that they themselves have begun and sustained the process concerning their own personalities. He even scoffs at teachers who are "stuffed full" of modern psychology, as though that knowledge is a substitute for wholeness in the teacher, (XVII, 169). He sees the educational problem stemming from a one-sided approach which stresses development of the child's personality and is quiet about the personality of the educator.

> The fact is that the high ideal of educating the personality is not for children: for what is usually meant by personality-- a well-rounded psychic whole that is capable of resistance and abounding in energy--is an adult idea. It is only in an age like ours, when the individual is unconscious of the problems of adult life, or--what is worse--when he consciously shirks them, that people could wish to foist this ideal on to childhood. (XVII, 169)

Certainly, the students studying to be priests are not children and are at an age, as they approach ordination, where they are responsible for their personality development, but Jung's stress helps highlight the important role of a high degree of consciousness in the directors of candidates.

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[3]Unless otherwise indicated, all references to the writings of C. G. Jung in the chapter are taken from The Collected Works of C. G. Jung, Bollingen Series XX (Princeton, 1953-1973).

With these few considerations concerning the time of the individuation process, the formation program of past decades, and the role of the director, the stage is set to investigate the three traits in relationships to the theory of Carl Jung.

Feelings

The formation process, as an important form of religious education, needs to recognize the importance of feelings, or affect. Formation will be total if it includes affect along with the intellectual. And the candidate can be educated not only through affect, but also to affect; in other words, the candidate can be taught to contact his feelings and integrate them into his conscious life.

Jung has noted that every conscious element is attended by feeling. The formation process is directed toward a lived faith and ministry. And it is precisely feeling which determines whether or not a person will live a particular teaching. It is the feeling which leads to the valuation of a particular life-style. As Jung stated, active feeling is an act of the will. Religious education, and therefore formation of priests, which does not educate the dimension of feeling is missing an important element. This basic Jungian insight is focused by James Michael Lee in The Shape of Religious Instruction:

> Christian living is at once the means toward and the goal of religious instruction and indeed of all of religious education. The term "Christian living" means that the sum total of an individual's personality structure is integrated into and acts in accord with behavior we can call Christian. In the concrete, Christian living is the confluence of the thoughts, emotions, desires, and overt actions of a person to form an integrated

behavioral pattern and lifestyle.[4]

And Morton Kelsey points out in "The Place of Affect in Religious Education," affect is an agent of change.[5] In order for religion to transcend the gulf between intellectual knowledge and behavior, affect must have a part in instruction. The conveying of a sense of worth to another, the building of community, the moving to effective Christianity, and the development of a healthy personality, will all have a strong emotional base.

Jung speaks to the problem of affective education when he says that cognitive insight must be gained into the origin of the affect, feeling, or mood. And this insight can be gained by "imaging" the feeling. It is a process of transferring emotion to fantasy. Once the feeling can be put into an image, it can be looked at consciously for insight. Jung maintains that that the image arising from the emotion contains a symbol pointing to the source of emotion. And the energy, once free-floating, is now focused in the image and can be constructively put to use by the ego.

The priests surveyed in chapter one were often emotionally immature. Their feelings had not been addressed in their formation. They had trouble contacting their feelings and living with them. Jung's technique of imaging the feelings objectifies them and puts the feelings "out there" where they may be the focus of consciousness, identified, and integrated into controlled behavior.

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[4]James Michael Lee, The Shape of Religious Instruction (Dayton, 1971), p. 11.

[5]Morton T. Kelsey, "The Place of Affect in Religious Education: Psychodynamics of Affectivity and Emotion," Lumen Vitae, XXVI (Brussels, 1971), p. 79.

In summary:

a) Feeling is an important aspect of formation since feeling, as a rational function, makes judgments of acceptance or rejection.

b) Feeling is an aspect of personality to be integrated into the total personality of the candidate.

c) Cognitive insight can be gained into feelings by putting feelings into images.

d) The image arising from a feeling contains a symbol pointing to the source of the feeling.

e) The image may be engaged in a number of ways, including writing, painting, dancing, and singing.

f) Energy in the feeling, now focused, can be constructively put to use.

Relationships

Specific aspects of Jungian theory which would pertain to a candidate comfortably functioning in a relationship are projection, the shadow, and the anima. The implications of each for the relationships of candidates for the priesthood will be discussed in the following pages.

Projection

The adults with whom the candidates deal have various titles and differing roles. They have to do in some way with the education and forming of the young man training for the priesthood. They are often called directors, teachers, formators, coordinators, and counsellors. In whatever way the roles differ the possibility of projection is always present. The depth and meaning of the projection for the individual's personality will differ

according to the particular relationship.

Unrest in formation directors in the seminary situation is particularly dangerous if they are to a great extent unaware of the sources of their anxiety. Emotion is very contagious and as Jung explained students will learn from atmosphere, almost unconscious to unconscious. An unsettling atmosphere will disturb students who do not have the consciousness to say, "I am not disturbed. It is not my anxiety." If the directors project the same "search" onto the students and then deal with them according to those needs an unhealthy situation develops.

Directors, or formators, can project unlived parts of their lives much as parents do with children. The director can unconsciously live through the young men in his charge. The possibilities are unlimited. The students may act out the unconscious wishes, and the director, being threatened by what he sees, may react violently because he is threatened; or he may take an attitude of "boys will be boys." Then necessary discipline will suffer.

Candidates and directors are capable of projecting their faults or undesireable aspects of their personality on others. The fight is then carried to the outside world, rather than being settled within the individual. This dynamic seems to be behind the adage, "What you detest in another more than likely is present in you."

Also, what a candidate inordinately admires in another may be present in the candidate. A positive shadow is also present in the personal unconscious, and this shadow is our unlived potential. When another has "hooks" for our admirable, but unconscious, possibilities, then projection may occur.

Christian community suffers in all these instances of projection because the candidate is learning to relate to others as objects, the very antithesis of the goal of his formation. Others, become not themselves, but personified aspects of unconscious life. The individual, because of his unconscious, is isolated from others.

While projections are inevitable, they eventually have to be withdrawn and owned by the individual if he is to integrate this unconscious material into his personality, and if he is to be able to relate effectively with others. The candidate can look for clues to possible projection principally in the emotion felt. When the emotion is not appropriate to the situation, when it is out of proportion, when it is deeply felt, the possibility of projection is great. A road is then provided into the unconscious.

A special type of projection called transference plays a very important role in any teacher-pupil relationship, and so in the director-seminarian relationship. Originally Freud used the term to describe the transfer of fantasies an individual attached to the memory-images of his parents to his analyst in the counselling situation. In particular the sexual fantasies are directed toward the analyst forming unconscious ties to the analyst, (IV, 190). There are good and bad effects. First of all transference allows a person to pull away from family ties which may hinder his adaptation to reality because energy is invested in the family dynamics. But transference in this situation can be a hindrance if it remains unconscious because the analyst begins to stand in the same relationship with the patient as did the parents. The patient is as far from reality as ever. He has merely widened his family.

In the seminary situation transference is a distinct possibility between students and directors. Jung sees a great parallel between the dynamics of transference and the practice of confession, (IV, 192). The priest and the Church take the place of the parents. In telling secrets to the priest all the fantasies are also transferred to him forming an unconscious bond. The person who felt isolated with his secrets is now back in communion with mankind. The priest, even called "Father," is the paternal authority, the father confessor, and the student is the penitent child.

In the formation program directors may be seen as parents or people with whom students had a rich relationship. Ties may be formed which will focus energies away from other scenes in the student's life, but the same dependence and need for direction will manifest itself. As in analysis, this process can be the beginning of a mature development. A director who is not aware of the process reinforces the unconscious bond by reacting according to the transference. As a matter of fact, he may unconsciously project psychic contents on the student and see him as child, son; this process is known as <u>counter-transference</u>.

Jung points out that the relationship established by transference is not to be "fought against," (IV, 199). It must be recognized and purged of its regressive components, but the relationship is a basis for gradual adaptation and growth in personality. The feelings and emotions must be made clear and integrated; all has to be done without disrupting the relationship so severely that the student finds himself with no link with reality in any meaningful way.

> Even if these projections are analyzed back to their origins--and all projections can be dissolved and disposed of in this way--the patient's claim to human relationship still remains and should be conceded, for without a relationship of some kind he falls into a void, (XVI, 136).

In the case of formation directors working with students it is not a question of professional analysis, unless the particular person is trained for the procedure. Our concern here is simply the recognition of the transference problem and the necessity for the director to be conscious of the dynamics of his relationship with students. He is not trying to analyze the transference to its causes, but he is trying to help the priest-to-be stand on his own two feet, and this often requires great care in the relationship.

A Jungian analyst, J. Marvin Spiegelman, has written about the possibilities for growth in the transference and counter-transference relationship.[6] Adapting Spiegelman's remarks to the seminary situation, particularly to the stages approaching ordination where the student is in his twenties, a relationship of equality is recommended.

First of all, if the director is not open with the student and does not admit the counter-transference complications which he sees in himself, he is forcing the student to carry the whole burden of the contents activated. Rather than try to protect the relationship from the director's projections, the director would do better to admit that both partners in the relationship are being affected by the unconscious. The director is involved as is the

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[6] J. Marvin Spiegelman, "Some Implications of the Transference," Festschrift Fur C. A. Meier (Zurich, 1965).

student. The openness has a humanizing effect on the relationship and the student realizes his equality and importance in the relationship.

> I think that it is the personal, individual need of the two partners for each other that serves as the balancing opposite for the impersonal and collective material which arises from the unconscious. Thus, the equality consists in the mutual fulfillment of needs, primarily that of the individuation process, as it affects both partners.[7]

Guggenbuhl-Craig, in Power in the Helping Professions, is speaking of much the same need for the priest-director to recognize in himself the very psychic situations he finds in his students. Each person has the archetypes of doctor-patient, teacher-student, priest-penitent, parent-child, as well as others. If a director unconsciously splits the archetype and sees himself only as priest, teacher, or even parent, then he must find the complementary penitent, student, or child to connect the archetype.[8]

Guggenbuhl-Craig urges the director to find the other half of the archetype within himself, and not rob the other person in the relationship of the power to be their own priest, teacher, parent. To the extent that the director can admit his own needs to be directed, taught, healed, then the student can find the independence to be his own "guru" and director, which would be a hoped-for goal in the formation process.

Jung writes:

> It is quite impossible, even by the subtlest analysis, to prevent the patient from taking over instinctively the way in which his analyst deals with the problems of life. Nothing

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[7] Ibid.

[8] Guggenbuhl-Craig, op. cit., pp. 89ff.

can stop this, for personality teaches more than thick tomes full of wisdon, (IV, 198, 9).

In summary:

a) Contents of the unconscious are projected onto others who have "hooks" for the contents.

b) Through projection, others are made to carry an individual's positive and negative shadow.

c) Unrest, or other aspects of personality, rooted in the unconscious of the director may be projected onto the students with damaging results.

d) Projections need to be withdrawn and "owned" before the material can be integrated into the conscious activity of the individual.

e) A clue to the presence of a projection is inordinate emotion.

f) A student may unconsciously transfer his relationship with his parents or other significant adults to the director.

g) The director may unconsciously counter-transfer in reaction to the student.

h) While it is healthy for both parties in a relationship to recognize the presence of projection, the basic relationship needs to be respected as a value.

i) A split-archetype needs healing within the individual rather than through another individual in a power situation.

j) Because the personality of the director is immensely important in the formation of the candidate, Jungian theory would suggest that the director actively enter the individuation process.

The Shadow

This aspect of Jungian theory involves relationships since the shadow is the primitive and inferior part of the psyche which has not seen the light of consciousness and which may be projected onto others causing disturbing relationships.

In striving for good, there is a danger that the seminarian will be developing a persona with which he will identify. The stress on the good and the perfect, the holy, in formation can lead to a neglect and even denial of the shadow in the seminarian. The seminarian, and, later, the priest, may be quite conscious of his responsibility to hold up the good as a goal. He also may feel his responsibility to be an example of that good. If this leads to a repression of his shadow then this part of his personality will eventually catch up with him in a destructive form, a neurosis. As Jung warned, no energy is simply eliminated. It is merely bottled up until it bursts through in unhealthy ways. Aggressive feelings, repressed by priests, are a prime example of an unhealthy situation.

Jungian theory suggests that candidates be helped to recognize and carry their shadow. James Hillman, in Insearch, speaks about the difficulty a person finds in loving himself, or carrying his shadow. Christianity has room for those who love others, who sorrow at having offended them. But support for loving self is not as strong. The man who loves the potential in himself, the creative power that is his darkness, becomes unique. He becomes "individuated." The process is one of carrying and caring for the shadow. The

material in the unconscious may be unacceptable, and a change or conversion may be needed, but first it must be admitted, accepted, and experienced before consciousness can enlighten this shadow.[9]

Hillman finds in the shadow concept a mandate for morality. His discussion of the Jungian concept has bearing on ministers and their relationships. He maintains that the conflict between morality and the shadow produces greater consciousness. Morality will not allow an "acting-out" of the shadow. Neither repression nor acting-out is acceptable for healthy relationships. The two are sides of the same coin. The shadow contents need to be "internalized," a third way. Instincts and impulses are held in internalization and symbolization. "These cultural seeds are the self-governing, self-inhibiting regulation of instinct itself through conscious, ritual and fantasy."[10]

Besides conflict and internalization, morality means a struggle with evil. Hillman believes it is the most important need for morality.

> The deepest level of the inner darkness, of the shadow, goes beyond your or my personal sins, crimes, negligences, and omissions. Below these are experiences of evil which cannot be humanized and which have been represented by devilish powers in the various religions of the world. . . . Archetypal evil can neither be cured nor integrated nor humanized. It can only be held at bay.[11]

The New Testament often used the term darkness to describe this force. And devils and demons were this force personified. In God and the Unconscious

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[9]James Hillman, Insearch: Psychology and Religion (New York, 1967), p. 77.

[10]Ibid., p. 84.

[11]Ibid., p. 90.

Victor White connects the devils with the archetype of the shadow:

> In the pages of the New Testament, Satan and the devils may be said to be fairly ubiquitous from the beginning to the end. The polite efforts of nineteenth-century Liberal criticism to exorcise the demons from the New Testament, to explain away its more "devilish" passages as a later and superstitious adulteration of the pure ethical milk of the Gospel, or at least to apologize for them as an unimportant concession to contemporary illusions, have proved a dismal failure. Even the most radical criticism of Formgeschichte holds that these passages belong to the most primitive strata, the essential core, of the evangelical tradition. Especially since Schweitzer and Otto, it has become difficult to read the Gospel at all otherwise than as an account of the struggle between the de jure Reign of God and the de facto Reign of Satan--the actual "prince" or "god" of this world over human hearts, minds, and affairs. "The devil," Tertullian will say, with customary exaggeration and insight, "is fully known only to Christians." The coming of Christ itself evokes the spirit of anti-Christ; only when the full light shines in the darkness is the intensity of the darkness made manifest. Not only the words and actions of Christ as related in the Gospels, but also the Epistles, and still more obviously the Apocalypse, are largely unintelligible except on the supposition of the reality and activity of Satan and other malevolent spirits.[12]

This worldview of the New Testament finds an echo in the teachings of Carl Jung, but words cannot be put into Jung's mouth. As a psychologist he dealt strictly with observable phenomena. He did not attempt to make metaphysical statements about the material. His concept of shadow, however, has been extended to meanings beyond the psychological. Relationships of seminarians can be aided by knowledge concerning the dynamic of the shadow, and this concept can be built-upon in order to fathom the forces present in relationships.

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[12]Victor White, God and the Unconscious (New York, 1961), pp. 192-193

For example, what the shadow teaches is that not all loving from "the depths" is creative and good. The depths are the source of both creative and destructive forces. For a celibate community, love of others without a sexual acting-out is a mandate. This mandate is not necessarily a drawback in loving well, because, as Hillman explains, internalization, not acting-out favors development in loving.

> Sexuality is not only a creative gift we bestow upon another, it is also a demonic force. Myths showing the cultivation of consciousness, such as the ones of Hercules and Ulysses, and the Gilgamesh epic too, as well as primitive initiation rituals, indicate that the demonic aspect is to be tamed or avoided, sacrificed or withstood. We must know something about the inner darkness which contaminates our love. The shadow aspect of sexuality--especially in our long-repressed culture--must first become freed of its incestuous components, must first become connected with love and relatedness, that is, must first be cultivated and developed.[13]

Until the stage is reached where relatedness has been developed, candidates for a celibate priesthood as well as men in other lifestyles have the same care-filled responsibilities in loving, and discerning the love. "Only too often, as analysts and counselors know, in the noble aim of deep personal love when we would give our uttermost love we give our nethermost beast to someone else to keep for us."[14]

In summary:

a) The shadow is a concept describing the primitive and inferior side of the individual.

b) The shadow resides principally in the personal unconscious.

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[13]Hillman, op. cit., p. 81.

[14]Ibid.

c) A candidate can project his shadow onto another, and dislike the contents as seen in the other. The projection of the shadow becomes a great source of conflict in relationships.

d) To become more individuated, the candidate needs to "own" his shadow, carry it, experience it, accept it, and integrate it into his conscious living.

e) If a candidate identifies with the persona of seminarian it may mean that he represses his shadow, an unhealthy situation.

f) The concept of the shadow points to the need for morality in relationships.

g) The shadow concept suggests internalizing rather than repressing or acting-out the contents.

The Anima

This figure, deep in the unconscious, is the contrasexual side of the psyche and a source of great misunderstanding in relationships. At the same time, the anima is a guide to the unconscious world of the man. This aspect of Jungian theory appears to speak to the relationship problems as reported in the priest interviews and surveys.

In priestly formation, if the contrasexual side of the personality is not developed it will then become negative and infantile. The man will meet his anima anyway, since the energy will not simply disappear, but it will be in unpleasant circumstances. The seminarian may project this negative anima residing in his unconscious upon women and find them unappealing and repulsive. He may begin to dislike women in his ministry and all because he has not liked

the "woman" in himself. He may meet his negative anima in his own confused feelings and moods which his conscious mind will attempt to rationalize by finding sources "out there" for his discomfort.

The seminarian may, in his unconscious state, find himself involved in adolescent fantasies. And he may project this very "young" anima onto a woman and "fall in love" with her. In reality, he is confusing his anima with the person of the woman, who, apparently, has some "hooks" for the anima projection. When this falling in love happens, and it is largely a love of the seminarian's own anima, problems in relationships can arise. If he views this love as a truly deep love affair he may question his lifestyle as one studying for a celibate priesthood. The confusion in the love may not allow for good perspective and the decision could be to opt for a different life-style; and he has yet to meet the woman as she really is, apart from his projection.

Relationships in the lives of candidates for the priesthood can be seen in a larger context. Integration of the anima is an important task for any man, celibate or married. In marriage, if a husband and wife are mutually projecting on one another they may battle between themselves as they meet their "soul." Ideally, the battle should have been within, a coming to terms with their own inner femininity or masculinity, so that the marriage partner would not receive destructive projections. A healthy "outer" marriage needs the balance of the "inner" marriage of opposites in each of the spouses. Jung speaks of the unconscious aspects of marriage:

> Here the relationship remains within the bounds of the biological instinctive goal, the preservation of the species. Since this goal is of a collective nature, the psychological link between husband and wife will also be essentially collective, and cannot be regarded as an individual relationship in the psychological. We can only speak of this when the nature of the unconscious motivations has been recognized and the original identity broken down. Seldom or never does a marriage develop into an individual relationship smoothly and without crises. There is no birth of consciousness without pain, (XVII, 192, 3).

The marriage of opposites within a man gives a clue to the possibility of leading a celibate lifestyle and still being a whole person. As a matter of fact it is the whole person who is then free enough to decide whether marriage or celibacy will be his best expression of love.

Jacobi points out that a certain distancing is necessary in order to achieve independence, or a state of freedom from fetters.[15] This "aloneness" allows time and space for introspection and greater vertical connection which will balance and stabilize horizontal connections or relationships. Confronting the unconscious is always a lonely project, and painful, as Jung constantly pointed out. In the matter of the anima and one who intends to live a celibate lifestyle the project has enormous stakes. Perhaps this distancing and aloneness is similar to Hillman's "holding" of a person's energy; internalization, rather than acting-out, becomes a way of more deeply loving and loving freely and creatively. In this context of taking time and care with one's eros or powers of relating, sexuality is seen as an expression, a part of the whole,

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Jolande Jacobi, The Psychology of C. G. Jung, 7th ed. (New Haven, 1968), p. 123.

which one may choose to enter into as a way of relating, or choose other expressions.

Sanford finds the marriage of opposites within a man as the reason for some men choosing to be eunuchs for the sake of the kingdom of heaven. By not physically expressing his sexuality, and by achieving great consciousness a man may come to a higher union of opposites, "The generation of the inner marriage which is the equivalent of the kingdom of God."[16] And how is this done?

> By being perfectly conscious of all that is within us, accepting and feeling the fire of all our emotions, but containing this fire in the crucible of our total personality, a process of unification and transformation can take place in which we are lifed to a higher level of being.[17]

In the formation years for the priesthood, somehow Jung's conclusion has to be taken into consideration:

> The shadow can be realized only through a relation to a partner, and anima and animus only through a relation to a partner of the opposite sex, because only in such a relation fo their projections become operative," (IX, ii, 22).

The continuation of normal relationships with women would appear to be of paramount importance for the candidate for the priesthood. These relationships cannot be regarded simply from a negative point of view as endangering vocations, but can be seen as an enriching aspect of the individuation process.

The maturity of the directors is again emphasized. If they are comfortable with their masculinity and femininity, and if they respect and prize

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[16]John A. Sanford, The Kingdom Within (New York, 1970), p. 170.

[17]Ibid., p. 169.

their relationships with women, they are establishing a helpful example and atmosphere. Along with relationships with women, candidates can come into contact with their feminine side through "feminine" activities, such as the arts.

To an extent, among today's candidates for the priesthood, the anima is very prevalent in relationships. At times it is not so much a matter of finding the anima but of developing and focusing the femininity already dynamically active. Relationships are key in the priorities of today's seminarian. Rather than not enough anima, the problem may be one to too much anima; the anima may be threatening to take over the entire personality as an autonomous complex. A fine line can be seen between homosexuality or perhaps a fixation at a particular stage of love, and healthy deepening love between friends of the same sex. Homosexuality is a loaded term. Morton Kelsey mentions another more descriptive phrase, "ascendancy of the feminine."[18]

Jung states:

> The growing youth must be able to free himself from the anima fascination of his mother. There are exceptions, notably artists, where the problem often takes a different turn; also homosexuality, which is usually characterized by identity with the anima. In view of the recognized frequency of this phenomena, its interpretation as a pathological perversion is very dubious. The psychological findings show that it is rather a matter of incomplete detachment from the hermaphroditic archetype, coupled with a distinct resistance to identify with the role of a one-sided sexual being. Such a disposition should not be adjudged negative in all circumstances, in so far as it perserves the archetype of the

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[18]Morton T. Kelsey, "The Church and the Homosexual," Journal of Religion and Health, VII (January, 1968), 65.

> Original Man, which a one-sided sexual being has, up to a point, lost, (IX, i, 71).

While these rich relationships seemingly have more of a presence in the seminary today, and the role of the anima is given recognition, it cannot be at the expense of the animus. In particular the first half of life involves building a strong ego-identity which, for a man, will naturally be a male identity. Regarding these early years Jung says, "The important thing at this stage is for a man to be a man," (IX, i, 71).

In summary:

a) The anima is the contrasexual side of the psyche, the door to the unconscious.

b) The seminarian may project his anima upon a woman and relate to his own femininity rather than the person of the woman.

c) Integration of the anima into consciousness is needed to assure balanced, healthy relationships.

d) The search for the anima requires a certain amount of introspective distancing and aloneness.

e) One preparing for a celibate priesthood can find wholeness of personality in the "inner marriage" of his masculinity and femininity.

f) Relationships with women will allow the seminarian to contact his own femininity. Books, movies, and art are among the many ways a man can be helped to find his anima.

g) Wholeness in the personality of the director can educate students by example, a prime method of education according to Jung.

h) The first priority for a seminarian is to establish his masculinity.

XUM

Interiorization

This trait of the adequately functioning priest has been defined as the ability to use the imaginative faculty. The purpose of the trait is for greater self-knowledge and a richer prayer life, both the result of entering his "depths." Aspects of Jungian theory which appear relevant to this trait are the process of active imagination and the interpretation of dreams.

Active Imagination

Essentially, this process provides a route to the unconscious. It is another way of "hearing" a seminarian's inner voices. The candidate can enter into the images of dreams, stories, and fantasy. He can take part in the events, engaging himself, by talking with the images, dancing them, acting them out. The seminarian engaged in this activity will be in a process of confrontation between conscious and unconscious elements of the psyche for the purpose of understanding and integration.

A number of commentators have taken this aspect of Jungian theory and applied it more directly to the spiritual life. Professor Morton Kelsey of the University of Notre Dame sees in the active imagination process a powerful means of spiritual growth. The art of imaginative thinking is certainly not as valued today as rational thinking. It is not easy for modern man to think symbolically. Kelsey recommends letting the fantasy simply flow across the mind's eye as a movie would. It is an autonomous process and can put one in contact with deeper realms. This realm is what Kelsey calls the realm of the spirit, a key to which is the imagination.[19]

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[19]Morton T. Kelsey, Encounter with God (Minneapolis, 1972), pp. 185-195.

Spiritual writers have for centuries encouraged the use of imagination in entering into the realm of the spirit. The directions of Theresa of Avila and Ignatius Loyola for those who wish to pray include the use of active imagination.

There is a warning here for those who use imagination to develop a spiritual life: Jung's fear of the unconscious overwhelming the individual must be taken into account. A good safeguard is another person, a friend or spiritual director, who can aid in the effort. The spiritual director is a constant recommendation by all experts in the spiritual life.

Humbert, in discussing the role of an analyst in the process of active imaginstion says that, in general, the analyst should not interfere. But, in case the patient's ego-consciousness is making him deceitful, twisting the images, or when some amplification or the introduction of a new element would help the process, the analyst should intervene.[20] The analyst's role here is quite similar to the role of a spiritual director.

Another suggestion of Professor Kelsey, in agreement with Humbert, is to enter into specific scenes with the imagination, perhaps troublesome experiences in one's life.[21] While the scene is structured, the story and dialogue that unfold can be quite spontaneous and educative. For example, in making a decision a person may imaginatively put himself into the options. By experiencing the feelings he gains insight into the better course to choose.

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[20]Humbert, "Active Imagination," Spring (Analytical Club of New York, 1971), pp. 101ff.

[21]Kelsey, Encounter with God, op. cit., p. 188.

It is a method that may be used in spiritual discernment. By use of the imagination and experiencing the "peacefulness" or "appropriateness" of the choice, he finds help in the discernment.

Kelsey mentions, finally, learning to read imaginatively, that is, meditative reading rather than reading with the intent of covering material. In meditative reading the imagination plays with the material, talks to it, conjures up symbols. The reading "triggers-off" the imaginative process, Biblical reading lends itself to the imagination.[22]

John A. Sanford in The Kingdom Within encourages a thoughtful, imaginative approach to the parables of Jesus. He stresses the value of finding the meaning of Christ's words by seeing the parables as stories of man's inner world. The events and persons are the reader's events and he is the various people, each one an aspect of himself. With active imagination these stories can help the seminarian contact his inner personalities.[23]

As was mentioned, Jung wrote down the results of the use of imaginative encounter with the images of his dreams, visions, and fantasies. This part of the process helps make the matter objective and allows the conscious mind to make judgments from its understanding of the matter.

Keeping a written account of the life of the spirit is a long tradition among spiritual writers and directors. A modern writer, Edward Ferrell, suggests a journal as an aid for those who are seriously pursuing a richer

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[22] Ibid., p. 189.

[23] Sanford, op. cit., 17.

spiritual life. With groups of religious, Ferrell has followed a three hour schedule. One hour is given to silent reflection, a second hour to writing, and a third hour to discussing the writings. He is convinced that writing in this atmosphere leads one inside oneself in an inner dialogue.[24]

Candidates for the priesthood can benefit from the many uses of active imagination. Edward Whitmont suggests another area where the seminary can benefit from the process, and that is in group work.[25] Originally Jung's followers saw his techniques as beneficial strictly in the individual setting. Today group encounter and Gestalt techniques are seen as valuable tools to reach the unconscious.

An example of such a use of active imagination is seen in a particular seminary where group encounter and active imagination have been used as part of the formation program. The settings are usually away from the everyday, scholastic environment of the students. There is quiet and solitude. An experienced psychologist directs the activity. Active imagination is encouraged as the group takes a "trip" in their imagination guided by the director who attempts to put them in contact with powerful symbols. The "trips" are made conscious and objective as the group shares their personal movements while encountering the symbols.

Most students would be able to talk about or write down their experiences. Dialoguing in an imaginative way with inner voices might also be natural. But

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[24] Edward Ferrell, "The Journal--A Way Into Prayer," Review for Religious, XXX (September, 1971), pp. 751-756.

[25] Edward Whitmont, "Jungian Analysis Today," Psychology Today, VI (December, 1972), pp. 63-72.

to express fantasy through the arts requires a prior disposition to the arts, or at least the possibility of making use of painting, the dance, or whatever art form. If candidates receive little encouragement in these fields then perhaps they will not spontaneously turn to them to express what is deepest inside themselves. The encouragement of these means of expression in the formation program would go a long way to supporting imaginative thinking.

In summary:

a) In active imagination, the candidate can enter into the images of dreams, stories, and fantasy to encounter his unconscious in the resulting spontaneous activities.

b) The candidate can engage the image in dialogue, dancing, singing, painting, playing, etc.

c) Prayer can be enriched through the use of active imagination.

d) A spiritual director, or a friend, is recommended to the seminarian for the purpose of helping him accurately hear the unconscious content.

e) Active imagination can be used as a part of spiritual discernment.

f) Biblical stories can be entered into with the imagination. Parables may be seen as stories of the seminarian's inner life.

g) A journal is recommended for use in recording the results of active imagination and the journey into the spiritual world.

h) Group work with seminarians can include active imagination "trips."

Dream Interpretation

The dream in Jungian psychology is another powerful route to the unconscious. Interpretation of dream material requires the development of the ability to think symbolically, imaginatively. Dream language is a language of imagery and story. If, as Jung maintains, the dream is actually a very open and clear presentation of the unconscious, then a candidate will find in it invaluable self-knowledge. The dream will disclose to the seminarian attitude-types and function-types which have dropped into the unconscious. He will meet his shadow in figures of the same sex, and his anima in figures of the opposite sex.

Because of the "autonomy of the unconscious" the dream will have its own life and point of view in the experience of the seminarian. It will compensate for his conscious orientation, and show direction toward goals and purposes. In Jungian psychology the dream is an integral part of the individuation process. The goal of dream interpretation for the seminarian would be the mutual assimilation of the conscious and unconscious elements of his psyche.

Again, as with active imagination, commentators on the theories of Carl Jung have extended his writings on dream psychology and have focused them on the religious dimension of man. For example, Morton Kelsey has devoted a study to the religious implications of dreams in Dreams: The Dark Speech of the Spirit.[26] The study examines the viewpoint concerning dreams found in

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[26]Morton T. Kelsey, Dreams: The Dark Speech of the Spirit (New York, 1968).

the Hebrew and Greek cultures. Old Testament and New Testament attitudes are examined. Then the beliefs of the early church and the Fathers of the Church concerning dreams are established. Through very original research Professor Kelsey follows the changing attitude toward dreams in the church ending with the present "benign neglect" of today's church. Depth psychology and the modern interpretation of dreams are presented as supporting older traditions in the church which placed dreams in high regard.

Rather than finding controversey concerning dreams and their religious meaning, Kelsey found, simply, disregard. To his knowledge only four books have been published in the last one hundred and eighty years which seriously treat the religious element of dreams. Kelsey's work and two others appear in the 1960's and before that one has to go back to 1791 to Simpson's Discourse on Dreams and Night-Visions.[27]

The theories of Carl Jung gave impetus to Kelsey's studies. In an article titles, "Is the World View of Jesus Outmoded?" in The Christian Century, Kelsey states:

> Jung's scientific understanding. . . . was expressed very clearly in a letter to me. In it Jung set forth his belief that man has contact with two phenomenal worlds, two experiences which can be known: the objective physical reality which comes through to us in sense experience, and the equally objective psychic or nonphysical world which is known through experiences of the unconscious. It is this latter reality which is spoken of in so many ways in Paul's letters and the Gospels and which was called the spiritual world by the church fathers.[28]

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[27]Ibid., p. 12.

[28]Morton T. Kelsey, "Is the World View of Jesus Outmoded?" The Christian Century, LXXXVI (January 22, 1969), 114.

Kelsey argues that dream interpretation is not solely in the possession of depth psychologists. Christians, especially those whose pastoral duty it is to help others hear God in their lives can undertake the interpretation and understanding of dreams. If God is in touch with the total psyche of man, he is then communicating with man in his innermost depths. Dreams, arising from these depths, are able to enlighten the individual's relationship with God.

Kelsey gives five hints for interpreting the content of dreams. First of all, when helping others understand their dreams, practice is most important. The more exercise at the matter the greater the probability of being helpful. Secondly, the more known about the other person, the greater the accuracy in interpreting what is being said in their dreams. Thirdly, self-knowledge through listening to his own dreams allows the counselor a basis for counseling others. To be conversant with life is Kelsey's fourth recommendation. One must live "widely and well." And finally, one must be open to the voice of God in the dreams. To know the religious tradition of mankind is to have an inside track on the dream.[29]

Another commentator whose Jungian studies have lead him to write a book on dreams is John Sanford. In Dreams, God's Forgotten Language, Sanford weaves Jung's theory around concrete cases showing the possibility of dreams rising from sources which are in close contact with God.[30] Jung, as a psychologist, would not step beyond the limitations of his science and declare that he found that God does exist through his research. He would say

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[29]Kelsey, Dreams: The Dark Speech of the Spirit, op. cit., pp. 212ff.

[30]John A. Sanford, Dreams: God's Forgotten Language (Philadelphia, 1968).

that there is an imprint of God in man, a God-image, an archetype. The source of the archetype is unknown. Does the inner-image of God mirror a transcendent God, a God who would live if no man existed? Science cannot say. Jung states:

> Accordingly when I say as a psychologist that God is an archetype, I mean by that the "type" in the psyche. The word "type" is, as we know, derived from "blow" or "imprint"; thus an archetype presuppoese an imprinter. Psychology as the science of the soul has to confine itself to its subject and guard against overstepping its proper boundaries by metaphysical assertions or other professions of faith. Should it set up a God, even as a hypothetical cause, it would have implicitly claimed the possibility of proving God, thus exceeding its competence in an absolutely illegitimate way. Science can only be science; there are no "scientific" professions of faith and similar "contradictiones in adiecto." We simply do not know the ultimate derivation of the archetype any more than we know the origin of the psyche. The competence of psychology as an empirical science only goes so far as to establish, on the basis of comparative research, whether for instance the imprint found in the psyche can or cannot reasonably be termed a "God-image." Nothing positive or negative has thereby been asserted about the possible existence of God, any more than the archetype of the "hero" posits the actual existence of a hero, (XII, 14).

Sanford, as a priest and man of faith, finds it difficult to believe that in the psyche of man there is a God-image and a striving for meaning, if there is no God or any meaning to life at all. He sees an essential identity between this archetype of God and the God at work in the universe. He says:

> The experience of God, psychologically speaking, is the experience of the depth, the height, and the unity of our own psyche. The search for God is the search for this depth and height of our being, for the complete Christlike man who is waiting within us to be consciously realized and expressed in our human relationships.[31]

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[31] Ibid., p. 214.

Because of this identity he believes that dreams are one manifestation of the voice of God speaking to man.

James Hillman, in Insearch: Psychology and Religion, encourages pastors of souls to work with dreams. He believes that caring for souls means caring for the unconscious, and dreams are rich routes to the unconscious. He maintains that dreams are "God's forgotten language" and that, before depth psychologists came on the scene, holy men were the interpreters of dreams.[32]

Men of religion are encouraged to "play" with dreams. They need not have all the technical vocabulary, or all the intricacies of theory. The dream is part of the individual and as such needs to be "befriended," not examined heartlessly. By "befriending" Hillman means:

> To participate in it, to enter into its imagery and mood, to want to know more about it, to understand, play with, live with, carry, and become familiar with--as one would do with a friend. As I grow familiar with my dreams I grow familiar with my inner world. Who lives in me? What inscapes are mine? What is recurrent and therefore what keeps coming back to reside in me? These are the animals and people, places and conderns, that want me to pay attention to them, to become friendly and familiar with them. They want to be known as a friend would. They want to be cared for and cared about. This familiarity after some time produces in one a sense of at-homeness and at-oneness with an inner family which is nothing else than kinship and community with oneself, a deep level of what can also be called "the blood soul."[33]

Hillman recommends that the counselor befriend, play with, and fantasize the dream along. Give it a chance to spin its myth by low-keyed amplification of

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[32]Hillman, op. cit., p. 62.

[33]Ibid., pp. 57-58.

of the content.

An aspect of growth of soul is the emergence of religious concern:

> . . . the religious concern of the psyche comes in the form of spontaneous symbols that have similar representations in religion, such as the cross of opposites, the child in danger, the garden, the mountain, the gate and the guardian, the place of water, the wind, the desert, the grove of sacred trees--images that appear in dreams frequently. Or it arises from religious motifs such as the importance of love, the battle with evil, the slaying of the dragon, the miraculous turn or cure. And the religious concern comes also in the form of intimations of immortality, eternity, metempsychosis, and questions of death, after life, and judgment of this soul, what is right for it, where it is, where it will go next. In other words, the religious concern is a spontaneous manifestation of us each when the soul is refound.[34]

Hillman recommends that families mention dreams at the breakfast table, not for analysis, but in order to "befriend" this voice. John Meaney recommends that religious groups share their dreams. In this sharing the group gets beyond cognitive, verbal levels of discourse and communicates on a level truer to the reality of the people involved. The leader of such a group should share dreams of his own that he has "owned" in order to set an atmosphere of trust. The sharings are not for the sake of evaluation or judgment but for a growth in understanding.[35]

The above discussion of the possible religious content of dreams gives added dimension to the trait of interiorization as defined in this paper. In the first chapter, theologians were quoted as describing the priest as a man who lived out of his depths, a symbolic figure who addresses the whole of man.

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[34] Ibid., p. 64.

[35] John O. Meany, "The Role of Dreams in Religious Formation Groups," Review for Religious, XXX (January, 1972), 70-75.

He speaks from a faith grounded in experience of the world he articulates for men. The dream psychology of Carl Jung and its potential for spiritual growth can be made available to the candidate to the priesthood in his development of the interiorization trait.

In summary:

a) Dreams are a route to the unconscious.

b) Dreams compensate for conscious attitudes.

c) Dreams can be made more intelligible through the use of association and analogy.

d) The attitude and function opposite the predominant attitude and function are the most underdeveloped, reside in the unconscious, and will be met in the dream.

e) The Myers-Briggs Type Indicator may be administered to candidates as an aid in determining their predominant attitude-type and their predominant and auxiliary function-types.

f) For the most part, figures and events in the candidate's dreams may be interpreted as voices and occurrences within his psyche, part of his personality which has not been heard.

g) In a dream a figure of the same sex as the dreamer is frequently his shadow.

h) In a dream a feminine figure may be the seminarian's anima.

i) A record of dreams can be kept by the candidate. Events, characters, settings, and feelings are material for recording.

j) The goal of dream interpretation is mutual assimilation of conscious and unconscious elements of the psyche.

k) Candidates are encouraged to "befriend" their dreams, to become familiar with their inner world.

l) Groups of seminarians can share their dreams for growth in understanding.

m) Jungian theory adds evidence for a possible religious dimension in dreams.

Conclusion

The three traits of the adequately functioning priest involving feelings, relationships, and interiorization have been investigated in their relationship to the theory of C. G. Jung. Aspects of Jung's theory provided a certain explanation of the dynamics of the traits as well as provided specific practices for development of these traits in a program of formation for candidates for the Catholic priesthood.

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